CHURCH HISTORICAL SOCIETY

The Living Church

A Weekly Record of its News its Work and its Thought

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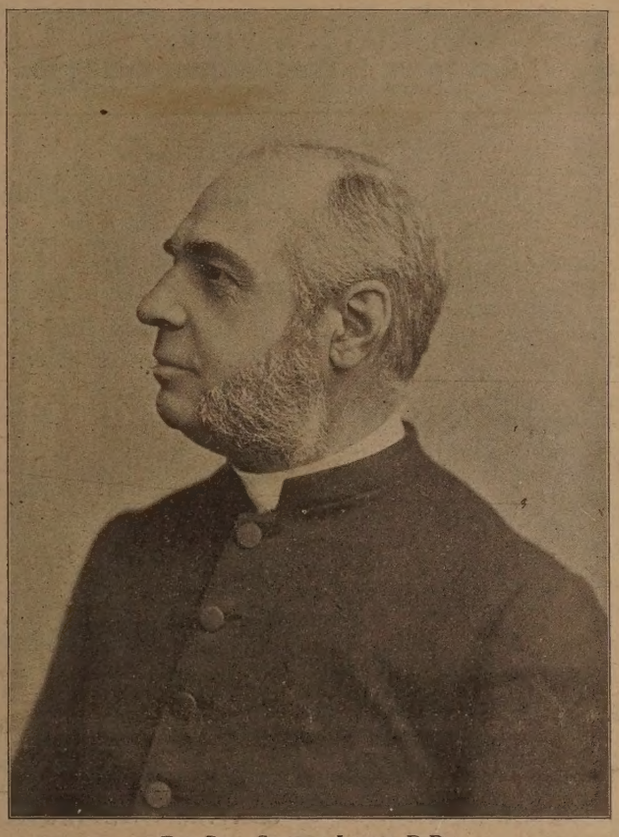
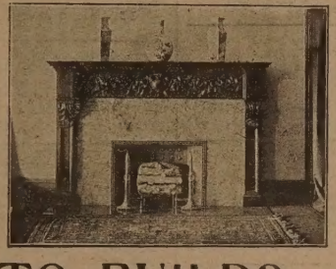
Clinton Locke was born in New York City, July 24, 1829, was educated at the Mt. Pleasant Academy, Sing Sing, and graduated in 1849 at Union College, Schenectady. He then, after two years spent as a private tutor in Virginia, went to the General Seminary, where he remained two years, having before his graduation to travel abroad for two years with pupils. He was ordained deacon at Dobbs Ferry, N. Y., in September, 1855, at the same time Bishop Seymour was ordained priest. He remained until the following July as assistant to Wm. McVickar, rector of Dobbs Ferry and Irvington. He was then called to Christ church, Joliet, Ill., where he remained three years, building a church there and commencing the one at Manhattan. He also held regular services at Morris. In July, 1859, he was called to Grace church, Chicago, then a small parish at the corner of Peck ct. and Wabash ave. In 1864 he founded St. Luke's Hospital. In 1868 he built the present Grace church. He remained rector until his health obliged him to resign on Easter, 1895, a rectorship of nearly 36 years, the longest recorded in the history of Chicago. He has been a delegate to General Convention continuously since 1868, has often served on the Standing Committee, and has been the dean of the North-eastern Deanery for over twenty years. He founded St. Philip's and St. Stephen's churches, Chicago. He received his degree of D.D. from Racine College, of which he was many years a trustee. Dr. Locke is a rare linguist, being well read in the literature of several languages. In the combination of priest, pastor, and preacher, he has scarcely a peer. His social qualities have made him sought for in public and private, and in every position and relation of life he has distinguished himself with rare ability. We are pleased to be able to state that Dr. Locke's general health is entirely restored, and that his only disability is in his voice, which does not bear the strain of public speaking. His splendid talents will, we trust, be made available to the Church for many years by the medium of his pen. His "Five-Minute Talks" are very widely appreciated by the readers of THE LIVING CHURCH.



THE REV. CLINTON LOCKE, D.D.



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The Living Church

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The Living Church

Saturday, June 1, 1895

News and Notes

"AFTER MANY DAYS," is the title of the new serial story of which we expect to present to our readers the opening chapter in our next issue It is by Miss Mazie Hogan, whose name is doubtless familiar as the writer of several short stories that have appeared in our columns from time to time. We know that this more lengthy effort will be appreciated, and found both helpful and interesting.

ALL is not happy in the Disestablishment camp. "There is a bitter spirit," says *The Tyst*, a Welsh Liberatianist organ, "permeating the whole camp," a state of things which seems to be very sad, since "Welsh Liberalism and Non-conformity were never in so critical a state as at present." The writer adds "that he sees signs of a terrible rift in two or three directions." *The Celt*, another paper of the same party, is also afraid that Welsh Non-conformists will "be an object of scorn and laughter if much more of the present quarreling and divergence is exhibited," and thinks "that unless more co-operation and concord than are now current among the Liberals of Wales are seen, many important battles will be lost, and that soon."

BY the death of the Earl of Selborne, Lord Wolmer, a worthy son of such a father, falls heir to the title. Lord Wolmer was a member of the House of Commons, where he was distinguished for his untiring energy and his devotion to the interests of the Church. He is the guiding spirit of the Central Church Committee, and a constant attendant at the board meetings of the Church Defence Institution. At the present critical period he can ill be spared from the House of Commons, and in view of the seriousness of the situation he has made an attempt to retain his seat, careless of the superior dignity, but comparative inactivity of the House of Lords. In this, however, he has not been sustained. His place has been declared vacant and writs have been issued for a new election.

THE recent lynching case at Danville, Ill., leaves a painful impression upon the minds of those who desire to see the reign of law upheld. It seems to indicate the inevitable result upon men of the ruder sort of a loss of confidence in the public administration of justice. The judge of the circuit court and the sheriff of the county appealed to the leaders of the mob to leave the accused men to the due course of law which was certain to convict them, if after a fair trial, they were shown to be guilty. They were answered that while there was no doubt the courts would do their duty, there was ample reason to believe that the Governor of the State would pardon them out. The use (or abuse) of the pardoning power by the present governor has thus produced a complete distrust of the fulfilment of the sentences inflicted by the courts. Within two years no less than 130 persons have been pardoned from the various jails and prisons within the State, many of them undergoing sentences for murder and other flagrant crimes. The governor, however, asserts that he has not surpassed the record of some of his predecessors.

IN accordance with a request received, and following the recommendation of the committee on Home Reunion, of the Lambeth Conference, we commend the cause of Church Unity to the prayers of our people. It seems especially appropriate that on Whitsunday all Christians should offer up prayers for the restoration of unity and concord. As on the first day of Christian Pentecost the diversity of tongues was overcome by miraculous gift, so by a new outpouring of the Holy Spirit may all modern differences of faith and administration be harmonized in the one fold under the one Shepherd, our Lord Jesus Christ.

THE choir of Bristol Cathedral was re-opened the third Sunday after Easter, after many important improvements. It was consecrated by the Bishop, who also preached a sermon in which he adverted to the past restoration of the cathedral, the present one, and the Bristol bishopric, which, as our readers are aware, is likely to be re-established after a long interval. At the high celebration of the Eucharist, the Bishop himself was celebrant, taking the eastward position and using his pastoral staff. Sermons were preached daily throughout the octave by distinguished divines, beginning on Monday with the Archbishop of Canterbury. This was a red-letter day in the annals of the city. The Primate was met at the station by the Bishop, the dean, the mayor of Bristol, and other city functionaries, and was entertained at luncheon in the Council Chamber. Flags were displayed on churches and public and private buildings, the shipping in the harbor was dressed in bunting in gala fashion, and all the bells in the city rang out merrily. Crowds of people thronged the streets, and the Archbishop courteously acknowledged a pleasant ovation from a large crowd outside the Council House before sitting down at luncheon. The procession from the cloisters to the cathedral before the service was very picturesque. The mayor and corporation with their respective officers, preceded by some thirty of the men employed on the cathedral works, came first; then followed a large body of clergy, the cathedral dignitaries, the dean attended by two acolytes, several bishops with their chaplains; the Bishop of the diocese, preceded by a chaplain bearing his pastoral staff; then came the mace bearer, one of the Archbishop's chaplains bearing his crozier, and lastly the Primate himself, in scarlet robes, and having his train borne by two acolytes. He was also attended by two chaplains. The sermon was worthy of the occasion, and the attendance was overwhelming. The service was described as "throughout imposing, impressive, and devotional."

THE death of the Earl of Selborne is a great loss to the Church of England. His title for many years was Sir Roundell Palmer, by which name he is perhaps most widely known. He was a brother of "William Palmer of Magdalen," of Tractarian fame. He was equally distinguished as a scholar, a lawyer, and a statesman. He was inflexibly conscientious and consistent. A quarter of a century ago he absolutely refused the highest position in his profession, the Lord Chancellorship, offered him by the Liberal government, because he could not reconcile to his conscience the disendowment of the Irish Church. He finally became Lord Chancellor in 1880. His books in defence of the Established Church are of the highest value in connection with present controversies. He was president of the House of Laymen in the Province of Canterbury. Not only, however, was he distinguished for his public labors in defence of the Church, but in private life he was a deeply devout and religious man. He built and endowed the Church at Blackmoor, and more than thirty years ago he compiled in his hours of religious retirement and study the beautiful collection of hymns known as the "Book of Praise." Thus passed away in his eighty-third year, another of that noble galaxy of laymen, at once learned and devout, of which the Church of England has afforded so many examples, and which are so rare in the rest of the Christian world. Such products of her system are, after all, the best vindication of her true Catholicity.

THE "Cumberland Presbyterians" and the "Disciples of Christ" are reported to have taken measures, each of them, to establish a House of their own in connection with the University of Chicago. As we understand it, these institutions will be in a certain union with the Divinity School, though they will have instructors of their own in the distinctive tenets of the sects to which they belong. The question of establishing a Church House has some time been mooted, though it would, of course, not be of the same character with these, but would have relations with the undergraduate department. This young university which has sprung up in a day, has one hundred and five instructors and over one thousand students. The total valuation of the University property is $6,600,000. By its charter two-thirds of the board of trustees must be Baptists, but notwithstanding this fact, it is asserted by the president, Dr. W. R. Harper, that it is not in any real sense a Baptist institution. It would be interesting to know the religious affiliations of the students at present in attendance, but we are not aware that any religious census has been undertaken.

THE record of the Rev. Dr. Heurtley who recently died at Oxford, while it falls far short of that of Dr. Routh, is still remarkable, both for its duration and its usefulness to the Church. Dr. Routh, it will be remembered, died in his hundredth year, after a residence in the university of eighty years, sixty of which he spent as president of Magdalen. That is a record not likely to be approached. Dr. Heurtley was ninety when he died, and had been canon of Christ church and professor of divinity for forty-two years. He was an accomplished scholar and has left behind him some contributions to theology of permanent value.

THE Archbishop of Canterbury has issued a letter recommending prayer for the reunion of Christendom, as follows:

> Dear Brethren, when we consider the terrible separations of the past, the occasions which gave rise to them, the hardness and uncharitableness which have ensued, their multiplications, the undeniable hindrances which they present to the conversion of the world and its attraction to our Lord's teaching and discipleship, and when we see so many communions and confessions, Presbyterian, Non-conformist, and Roman, at home and abroad and in America, moved to desire and to seek Christian unity, who can doubt that this change is of the Lord? I earnestly trust that in our churches and chapels, as last year, the prayer for unity may be most devoutly offered in the services of Whitsunday, and that a constant prayer for such unity as may be Christ's will ascend from many hearts.

The Archbishop by the form of his letter indicates that the zeal of the English Church in prayer for unity has outrun that of Pope Leo, since last year concerted prayer for this great cause was offered in many churches. As his Holiness did not distinguish in his recent encyclical between the Church of England and the dissenting denominations, so the Archbishop lumps the Roman communion with Presbyterians and Non-conformists. The expression "at home and abroad' *and in America*" is somewhat peculiar.

A LETTER of the late Prof. Dana, the famous geologist, has lately been published in which he defines his attitude towards Christianity and Evolution. He says that while he admits the derivation of man from an inferior species, he believes there was a divine creative act at the origin of man, and finds nothing in the doctrine of Evolution to impair his faith in Christ as the source of all hope for time and eternity. *The Chicago Tribune* thinks, in view of this, that scientists and theologians ought to be able to find some common ground of meeting and getting the true bearings of the doctrine of Evolution, and that, if they could sink prejudices for once, possibly they might find that the testimony of the rocks and the truth of the scientific theory of creation were not at variance with the standards of Christian belief. As a matter of fact, there are not many theologians worthy of the name who think the Evolution of the "scientists," whether true or false, has any bearing on the truth of the Christian religion. The late Dean Church is an instance in point, and the essays of Aubrey Moore and the Bampton lectures of Bishop Temple have much to say upon this subject. It is the smaller men on both sides who keep up the fight. As to the Evolution of the philosophers, the case may be somewhat different.

The Board of Missions

At its meeting, Tuesday, May 14th, there were present four bishops, 15 presbyters, and eight laymen. In connection with the treasurer's statement, the general secretary read letters bearing upon the matter of the deficiency, from the Bishops of Missouri, Easton, West Virginia, and New Mexico, and from the wife of the Bishop of Oklahoma, and submitted a list of contributions and pledges toward the debt, from which it appeared that $35,000 was then required to make the whole effectual. Upon approaching the subject of the appropriations, these financial facts being before the Board, the following action was taken:

WHEREAS, on account of the present large indebtedness of the treasury and the prospect of even larger indebtedness at the end of the fiscal year, Sept. 1st, the Board would not be justified in making the appropriations for the new year as called for in the estimates, while yet to reduce the appropriations to the scale of the offerings of the past year would work great injury to the missions and hardship to many and faithful missionaries; and

WHEREAS, large individual pledges have been made in response to the appeal of the Presiding Bishop, said pledges, however, being conditioned upon the entire indebtedness being raised, therefore be it

Resolved: That the question of the appropriations for the ensuing year be postponed until June, in order that longer time may be had for the obtaining of pledges to secure the treasury against debt and in the hope that the necessity for curtailment may be removed.

The Board determined to meet on June 4th for the completion of this business.

A small appropriation was made to enable Bishop Barker to send a clergyman to Juneau, (Southern) Alaska, to minister to certain Church people there resident, to look over the ground and report to the Board of Managers.

Letters were submitted from Bishops Schereschewsky, Graves, and McKim. The first named was rejoiced that about one-half of the amount that he had asked for toward the expense of the publication of his version of the Bible into the literary language of China had been contributed. Bishop Graves asked for $5,000 for the purchase of land in a locality in Shanghai where an encouraging work is now being carried on in rented houses, and where no other mission is working, and the neighborhood is growing fast. He already had the money in hand for the erection of a Church building there. The Board was obliged to say to the Bishop that in its present financial condition it could not make such a grant. The estimates from Japan called for about $6,500 more than the amount of the present appropriation. It is very evident that the whole of it is needed. The gross amount of the appropriations for the foreign field never represent fully the needs of the work, as in almost every instance the Board has to decline inviting opportunities for its extension because of lack of funds. Bishop McKim reports that the Tokyo hospital, the money for which was raised by special effort some years ago, is in the course of erection and will be finished before Christmas. The work in it will be supervised by Dr. Macdonald, who has been 20 years in residence in Tokyo. Trinity cathedral, in that city, has been presented with a chime of tubular bells, which were first rung on Easter Day; 44 were confirmed on Palm Sunday. An interesting letter was received from the Rev. T. S. Tyng, in which he outlines the work of St. Paul's College, and says that the graduates of their higher course of three years' study, he thinks, ought to rank with masters of arts in good colleges in the United States. The advanced work of the college has greatly raised it in public esteem and its name is becoming more and more widely known, so that it has held its own during the past year, notwithstanding war and earthquakes. The Rev. Mr. Gring states that the main building of St. Agnes' School is about finished and is already occupied. It is a beautiful structure containing 12 large rooms. They have a fine corps of teachers, who have had experience in government schools or are graduates of the normal schools. They expect each pupil to pay her own way. Both the Missionary Bishops of Tokyo and Shanghai are to be in attendance upon the General Convention.

Letters were at hand from Bishop Ferguson and several of the missionaries. The Bishop encloses estimates for the new fiscal year. While there are a number of changes, the total is exactly the same as that of the present schedule. He ordained Mr. W. C. Cummings to the diaconate on the 24th of February, who will act as the Bishop's assistant in St. Mark's parish, Harper, the Rev. R. C. Cooper having been transferred to Bassa. Dr. F. Tebeyo Allison, who returned home last year, has been appointed missionary physician; he has treated 300 cases in two months and a half; he thinks that nothing makes more impression on the mind of a heathen than the work of medical missions. Bishop Ferguson is proposing to take a vacation in Europe during the summer and to come to the United States to attend the General Convention. The Board has earnestly requested him to arrive here by the 1st of September.

Miss Muir writes from Athens of the kind attention received from Mrs. Alexander, the wife of the United States Minister, and from Mr. Dodge, of New York. The teachers of the Greek Mission School have presented the Church Missions House with a copy of the Nicene Creed; the needlework was done by themselves.

Bishop Holly announces the death of the Rev. Francois J. Brown on the 21st of April. During a recent visitation of Trianon, Petit Fond, etc., etc., he opened three new Church buildings. The work on Holy Trinity church, Port-au-Prince, has to be suspended from time to time for lack of means; the monthly interest is very burdensome. The Rev. P. E. Jones, who was educated in the Philadelphia Divinity School, has been appointed, by the President of the Republic, Principal of Hyppolite College, Aquin; he has established a mission at that place; he asks for French Bibles, Testaments, Prayer Books, a Communion service, etc.

The Church Building Fund

At a recent meeting of the American Church Building Fund Commission, the following loans were made:

St. Andrew's church, Cripple Creek, Col. (second loan), $500; St. James' church, Birmingham, Mich., $1,500; St. Margaret's, Arundel Co., Md., $1,000; total, $3,000.

An application, which it was impossible to consider, was received asking for a loan of one thousand dollars to Trinity church, Monrovia, Liberia.

The following gifts of money from the interest fund were made: To Bishop Brooke (additional), for three churches in the Indian Territory, $150; to chapel at Louisville, Ky., $200; All Saints', Sinclairville, W. N. Y., $150; chapel of Peace, Friar's Point, Miss., $100; St. Matthias' chapel, Charleston, W. Va., $200; total, $800.

Mr. Henry E. Pierrepont, of Brooklyn, was elected a trustee to fill the vacancy occasioned by the death of Mr. Lemuel Coffin.

Canada

At the meeting of the rural deanery of Lincoln and Welland, diocese of Niagara, in the beginning of May, an excellent paper was read on "Inspiration," by the Rev. F. H. Fatt. The meeting was held in St. George's church, St. Catherine's. The Bishop held a Confirmation recently in St. Thomas' church, when 33 candidates were presented. In the report to be given at the meeting of synod in June, on the introduction of religious instruction into the secular schools, a subject much agitated all over Canada at present, the committee will recommend that the Apostles' Creed, the Ten Commandments, the Lord's Prayer, and simple Bible history, shall be taught in the public schools. This, however, is regarded as only a temporary measure, as the committee urge that the Anglican Church should as soon as possible secure parochial schools. The people of the church at Port Robinson have nearly sufficient funds to purchase a font. Holy Trinity church, Welland, has been presented with a stone font by three young ladies of the congregation. They procured the funds by the making and sale of cream candy for about eight weeks. All Saints' church, Hamilton, has been offered an organ, to cost $2,000, on condition that an organ chamber is built for it, that no mortgage will ever be placed on it, and that it is kept insured for 90 per cent of its value.

St. James' church, London, diocese of Huron, has through the vestry meeting passed a resolution that the funds of the church shall be raised in future by the weekly voluntary offerings system, and sittings be allotted to families by the wardens according to their requirements. The vestry of Christ church, London, have decided to put in a memorial window to the late Mr. W. Robinson. An ordination is to be held at Prince Albert, diocese of Saskatchewan, on the last Sunday in May. There is to be a new church built at Edmonton this year, towards the cost of which the Society for Promoting Christian Knowledge has promised £100.

The church of the Advent, East Sherbrooke, diocese of Quebec, has been presented with a costly altar cross of burnished brass. The question of a new church in Sherbrooke is interesting the people but nothing has yet been decided. Three memorial windows have been placed in the College chapel, Lennoxville, lately, to Bishop Mountain of Quebec, Dr. Nicholls, first principal of the college, and the late Bishop Williams of Quebec. There was a large congregation present in the cathedral, Quebec, on St. George's Day, when St. George's Society held its service, the officers attending in the full dress of their order. The Dean of Quebec officiated, assisted by several of the city clergy.

The diocese of Fredericton will celebrate its 50th anniversary on the 11th of June next. There will be services in the cathedral at Fredericton and a public meeting in the city the previous evening, and in further commemoration of the event, services are to be held in Trinity church, St. John, on the following Thursday, the 13th of June. A branch of the Men's Help Society has been formed in the parish of St. Andrew's, Newcastle, being the first branch to be formed in Canada. The headquarters of the society are in Dean's Yard, Westminster, London, Eng. A large number of the clergy were present in Trinity church, St. John, on St. George's Day, when an interesting service was held. The Very Rev. Dean Partridge, late of Halifax, preached the sermon. He officiated for the first time in his new capacity in the cathedral, Fredericton, on the 21st. Bishop Kingdon confirmed a large class of 66 at St. Mary's church, St. John, April 18th, and one of over 50 at Trinity on the 19th.

A gift of $1,000 has been received by the governors of King's College, Windsor, towards paying off the debt, from the Rev. E. A. Hoffman, D.D., of the General Theological Seminary, New York. A handsome presentation was made to Canon Partridge by the St. George's Benefit Society of Halifax, of which he was the founder, on the occasion of his leaving that city to undertake his duties as dean of the cathedral, Fredericton. Funds are now being collected for the restoration of the church at Bayfield, diocese of Nova Scotia, recently destroyed by fire. Bishop Courtney confirmed a class of 49 at Christ church, Dartmouth, recently.

A committee of the clergy of the diocese of New Westminster, has been formed to take steps to establish a memorial to the late Bishop Sillitoe, which is to take the form of a Convalescent Home and House of Rest to be erected at Yale, in the diocese. The late Bishop often expressed his desire for the establishment of such an institution, and his widow has expressed her intention of taking charge and carrying on the home free of expense to the diocese, if a building is properly equipped.

A class of 50 was confirmed by the Primate at St. George's church, Winnipeg, on the 4th Sunday in Lent, and a class in Christ church in Holy Week. The year's report for St. George's, Winnipeg, is very satisfactory. The new church, which cost $10,000, has had $6,000 of the indebtedness paid. The different departments of Church work are all in a flourishing condition. The Rev. Canon Pentreath, B. D., rector of Christ church, Winnipeg, diocese of Rupert's Land, for the past 13 years, has resigned his parish and obtained a year's leave of absence from the diocese. He has accepted the charge of St. Paul's church, Brainerd, Minn. Christ church is a large church, with the first surpliced choir organized in Northwest Canada, and is noted for the dignity and beauty of its musical services. The statistics last year showed 61 Baptisms, 26 marriages, 26 burials, and 14 confirmed. It is hoped that the complete change of work at Brainerd will prove beneficial to the canon's health.

The 62nd annual meeting of the Upper Canada Tract Society was held in the beginning of May, the Rev. Canon Sanson in the chair. The Bishop of Niagara held a Confirmation service at Port Hope recently, as the Bishop of Toronto was on a visit to England. It has been decided to discontinue the work of the Cottage mission in connection with the church of the Ascension, in consequence of the Rev. H. C. Dixon having resigned his position as superintendent. Christ church, Bobcaygeon, has had a new bell placed in position, weighing about 500 lbs. The report of the chaplain of the Toronto General Hospital and of the City Gaol, just out, contains some interesting facts. Nearly one-third of the indoor patients admitted to the hospital during the year were members of the Church of England. A special hospital committee of the St. Andrew's Brotherhood renders assistance on Sundays and in visiting the patients, and consists of a volunteer company of from 15 to 20 from the various city chapters. The chaplain visits the gaol every Sunday afternoon, to hold a service, and one day in the week to talk with the men, and another with the women prisoners.

New York City

During the months of July and August the active labors of the Church Periodical Club will be suspended. The work of the club is steadily increasing.

Bishop Nicholas, of the Greek diocese of Alaska, who has been visiting this city, in somewhat impaired health, sailed for Europe in the steamship "Normannia," Thursday, May, 23rd.

On Wednesday, May 29 h, Mr. Alfred M. Collett delivered a very interesting illustrated lecture on 'Canterbury Cathedral," at the Church Club. The club admitted ladies for the occasion.

Among the presents at the marriage of the Rev. Dr. Henry Mottet, of the church of the Holy Communion, was a purse of $100 in gold, from the children of the Sunday School, presented in a small white satin case.

The Bishop of New York lately confirmed at the church of St. John the Evangelist, 41 candidates from St. Ann's parish, 12 from that of St. John the Evangelist, six from St. Peter's, and three from St. Michael's. Among the candidates from St. Ann's were four deaf mutes.

The Rev. I. Zolikoff, of the Greek Church in this city, under the charge of the Rev. Eutyhin Balanovitch, was ordained to the priesthood by Bishop Nicholas, on the 5th Sunday after Easter, with impressive ceremonies, ending with the celebration of the Holy Eucharist.

The Church Club lectures are about to be published by the literary committee of the club, and arrangements are making to sell the volume at an unusually low price, with a view to bringing it within the reach of as many readers as possible.

A movement is on foot to secure practical co-operation between congregations of the Church and of various other religious bodies in work of a charitable character. The Rev. Dr. Henry Y. Satterlee, of Calvary church, and several prominent laymen, including Messrs. R. Fulton Cutting and Robert Graham, are interested.

The Woman's Auxiliary of the Church Temperance Society are to enlarge their practical temperance work in

this city in several important respects. The lunch wagons have proved so decided a success that new ones will be attempted. Two public drinking fountains are about to be set up, one at Grace mission house and the other, probably, at Jefferson Market. It is hoped in time to provide a coffee house, temperance billiard room, and other attractive agencies.

At Trinity church, the Rev. Dr. Morgan Dix, rector, the musical service on Ascension Day was, for the first time in many years, conducted by the parish choir alone, under the direction of Dr. Messiter. Heretofore the choirs of St. Chrysostom's chapel and St. John's chapel have combined with the choir of the church on the parish day. As Ascension is the anniversary day of the construction of the present church edifice of Trinity, there were features of special note, including the rendering of Handel's "Saul" and Hummel's "Alma Virgo." An orchestra of 35 members aided.

The committee charged with the duty of erecting the new mission house of Trinity church, has opened bids for the building, including the cost of taking down the old structure. Work will be undertaken immediately, with the hope of completing the house ready for occupancy by the end of the present year. The estimated cost will be about $35,000. Towards this an unknown friend has contributed $5,000, and other amounts have been coming in.

The church of the Heavenly Rest is to lose its assistant minister, the Rev. Arthur H. Judge, who has for many years most faithfully and successfully aided the rector, the Rev. Dr. D. Parker Morgan. The Rev. Mr. Judge has accepted the rectorship of St. John's church, Franklin, Pa. On the eve of departure, he was given a reception at the rectory. A handsome purse of gold was presented to him by the parishioners, and many individual gifts of remembrance were added.

The will of the late Henry Le Grand Cannon, which bears date May 13, 1893, was filed for probate in the office of the surrogate, Wednesday, May 22nd. Mr. Cannon who was an amateur artist of high rank, bequeathes to the National Academy of Design $3,000, to be a permanent fund for the establishment of a reward to be known as the Cannon prize. To St. Paul's church, Burlington, Vt., he leaves $2,500, on condition that the sum be used in the purchase of a chime of bells. To the University of Vermont, in the same city, he gives his fine collection of East India curios and bric-a-brac and funds for the construction of a hall for their reception.

Dr. Morris H. Henry, the well-known surgeon, died at his home in 5th ave., on the evening of the 5th Sunday after Easter. He was a native of England. His medical career was a distinguished one, and at the time of his death, he was one of the best authorities on skin diseases in this country. For three years he was assistant surgeon in the navy during the Rebellion, being stationed on Admiral Farragut's flagship, and was present at the capture of Vicksburg. He was the originator and editor of *The American Journal of Dermatology*, and published numerous monographs. For distinguished services to science he was knighted by the King of Greece, and was three times decorated by the Sultan of Turkey, receiving the order of the Medjidie. He was a member of many medical societies, including the Academy of Medicine, and the American Medical Association. For many years he was a devoted parishioner of St. Thomas church.

The local assembly of the order of the Daughters of the King held a conference at the church of the Intercession, May 25th. There was a celebration of the Holy Communion at 11 A. M., the Rev. Henry Dixon Jones, celebrant. Mr. Jones made an appropriate address of welcome to the Daughters, dwelling upon their privilege and duties, and the motives which brought them together. The Intercession chapter, with the assistance of some of the ladies of the parish, entertained the guests at luncheon in the parish house. Seventy-five members attended, representing chapters from St. John's, Fordham; Trinity, Morrisania; Trinity, Mt. Vernon, and other suburban localities. Among the New York City chapters represented were: Alpha chapter, St. Agnes', St. Augustine's, and St. Luke's, of Trinity parish; church of the Archangel, St. Ann's, the Messiah, and others. The unavoidable absence of the president of the council, Mrs. Edw. A. Bradley, also of Mrs. Margaret J. Franklin, to whom the society owes its origin, was greatly regretted. The evidences of the increasing prosperity of this order are very encouraging; it is among women what the St. Andrew's Brotherhood is among men. The 3rd annual convention of the order will be held at At. Agnes' chapel, Trinity parish (where there are two chapters, named respectively St. Agnes' and St. Mary's) in October next.

A new and handsome stained glass window has just been placed in the church of the Holy Communion, by Mr. James King Gracie, of this city, in memory of his wife, who was before her marriage a Miss Roosevelt. The memorial, a large rose window, 13 feet in diameter, has been located in the north transept of the church over the old organ loft, from which the organ has been lately transferred to the chancel. It is the work of Maitland Armstrong, assisted by his daughter, Miss Helen M. Armstrong, and contains the youthful figure of Christ in the central circular panel. The Saviour's hands are outstretched, and in the right one He holds a chalice. In the background are shown a richly ornamented cross and lilies. Surrounding this central opening are six cusps, four of which contain circular ornamental designs of crosses and vine leaves. In the fifth cusp, directly over the figure of the Saviour, hovers an angel bearing a crown. In the sixth or lower cusp a wreath is represented, with branches of palm and olive, into which a scroll is woven bearing the words of the Trisagion, "Holy, Holy, Holy, Lord Ged of Hosts." In the six spandrels on the outer edge of the window float cherubs with outspread wings. Each of the cusps and the entire circumference of the window have been framed in a border of brilliant hammered jewels of many colors. The prevailing tone of the window is blue.

The church of the Transfiguration, the Rev. Dr. Geo. H. Houghton, rector, is being enriched by the erection of a beautiful new reredos behind the altar. When completed this work will crown the enlarging and beautifying of the chancel of this church, which, as announced in the columns of THE LIVING CHURCH, has been going on for some time past. The new reredos, made after designs by Mr. Frederick C. Withers of this city, will be built of Caen stone, of the same description as that used in the construction of the Astor memorial reredos in Trinity church, and will be about 12 feet in width and 21 feet in height. Three bays or panels will be divided by buttresses, terminating in pinnacles with carved crockets and finials. In the centre panel, five feet wide, there will be a representation of the Transfiguration of our Lord on the Mount, cut in high relief; and in the panels or niches on either side, the statues of the saints Matthew and Luke, two of the three evangelists who narrate the particulars of that event in the Gospels. The arch over the centre panel will be cinquefoiled and ornamented with richly carved foliage, above which the gable will terminate with a crucifix supported on either side by the figures of the Blessed Virgin and St. John. Over the side panels intricately carved canopies will be placed, and the pediments above, ornamented with carved crockets, will bear upon their apices angels kneeling in adoration. The lower portion which has just been put in position, is of alabaster of a dark tint, with a super-altar of Sienna marble. The old altar of white marble remains as the centre of the whole.

GENERAL THEOLOGICAL SEMINARY.—Last week ground was broken for the erection of two important buildings, which are to be added to the group already occupying the campus. The new edifices will be built at 20th st. and 10th ave., and when completed will be the homes of the families of two of the professors of the seminary faculty. They will be built after designs by Mr. Chas. C. Haight, of this city, the well-known architect, and will be in English Gothic style, in correspondence with the other buildings of the group. They will be of the semi-detached pattern, and will be so constructed that a dormitory for the use of the students may be eventually added in the rear. Each house will be five stories in height, and will have a frontage of 72 feet on W. 20th st., with a depth of 34 feet. The material used will be pressed brick with brown stone trimmings The entrance will be on the ground floor, which will be arranged for vestibule, hall, dining room, butler's pantry, and kitchen. The floor above will contain the drawing room, library, etc., and the upper stories will be devoted to sleeping rooms. The interior finishings will be in oak. Each of these new houses will cost in the neighborhood of $25,000, and each will be built with money given to the seminary for the specific purpose. One of the houses will be occupied by the Rev. Dr. C. W. E. Body, professor of the literature and interpretation of the Old Testament, and the other by the Rev. Dr. Wm. J. Seabury, professor of ecclesiastical polity and law. The money to build the former house came from an unknown giver, and the house for the Rev. Dr. Seabury will be built with the interest money of the mortgage held by Trinity church on the church of the Annunciation, of which Dr. Seabury was rector until the dissolution of the parish.

Philadelphia

The church of the Mediator, the Rev. Dr. S. E. Appleton, rector, has received $200 from the estate of Mary L. C. Biddle.

The beautiful church of St. Luke the Beloved Physician, Bustleton, has lately been adorned and re-colored in the chancel from designs by Wm. M. Camac, by its foundress, Mrs. Pauline E. Henry; and Walter George Read has presented a new altar. May 24th, Bishop Whitaker visited the church and confirmed 10 persons, some of whom were pupils in St. Luke's Boys' Boarding School. He also consecrated the altar and chancel.

For several years past the Evangelical Alliance has held services during the summer months at the children's playground, Fairmount Park. This year, through the courtesy of the park commissioners, an additional point has been assigned to the Alliance, *viz:* "The Dairy" in the East Park. Among those named as preachers at these places are the Rev. Messrs. W. N. McVickar, D. D., L. Caley, and C. C. Walker. The Rev. Dr. R. C. Matlack, the Rev. Messrs. Caley and Walker, and prominent laymen, are members of the Committee of Arrangements.

It was in 1719 that the corporation of old Christ church purchased the ground at 5th and Arch sts. for burial purposes. Many thousand interments have been made therein, but for half a century or more the grounds have been closed to the public. Repairs are now being effected, stones straightened, walks cleaned, grass plats sodded, and vaults rebuilt. Nearly $5 000 have been already expended, and a like sum will be required before the undertaking is ended in the way that its projector hopes to see it It is to Miss Eva Camac, a descendant of an old city family, whose founders lie in Christ church yard, that the success of th i undertaking is due. She interested many of the grandchildren and great-grand-children of those who are buried there and who were ignorant of the deplorable condition of this ancient cemetery. It is her desire to have the old brick wall torn down to within a few feet of the ground and an iron railing erected, so that the many thousands of people who pass this historic spot may view the last resting place of statesmen, soldiers, signers of the Declaration of Independence, clergymen, and other eminent citizens. The graves of Benjamin Franklin, of his wife, and of his descendants, have been the only ones which could be seen from the street, an open iron railing having replaced a portion of the wall removed about 30 years ago.

At the High Celebration of the Holy Communion at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, on Ascension Day, the regular vested choir under the direction of Minton Pyne, musical director and organist, rendered Mozart's First Mass in C. For the offertory Sir Joseph Barnby's beautiful anthem, "King all glorious" was given. Ascension Day was likewise observed at the church of the Holy Apostles in the evening by a service held under the auspices of Mary Commandery, No. 36, Knights Templar, accompanied by St. John's, No. 4, and Cyrene, No. 7 (of Camden, N. J.). The church was beautifully decorated, the chancel being adorned with the standards of the commanderies. A choir of 100 voices, under the direction of Choirmaster George F. Bishop, sang anthems by Haydn and Sir John Stainer. The services were conducted by the rector, the Rev. Henry S. Getz, himself a member of Mary Commandery. The Rev. Messrs. C. D. Cooper, D. D., rector *emeritus*, R. N. Thomas, and W. F. Ayer, were also in the chancel. The sermon, which was prefaced by a brief address of welcome, was preached by the Rev. Mr. Getz on "Christ's Ascension to heaven."

The 31st regular meeting of the West Philadelphia convocation was held on the afternoon of Ascension Day in the church of the Holy Comforter, the Rev. Dr. Charles A. Maison presiding. Dr. Maison was re-elected as presiding officer for the ensuing four years; and the other officers were also re-elected. To the mission stations of St. George, West End; St. Barnabas', Haddington; St. James, Hestonville, and Holy Comforter, were each given $380; and $100 was appropriated to the Rev. Alden Welling for his special work. A special donation of $100 each was made to the churches of St. George and St. Barnabas. The voluntary offerings of the parishes and mission stations of the convocation were increased 8 per cent in order to meet the enlarged demand of the Board of Missions for salary of the archdeacon of the diocese. The treasurer reported that $1,757.41 had been received during the year, and $1,312 83 expended. He also reported that every parish and mission station had contributed toward the Missionary Fund. An interesting essay on "The principles of the free Church system" was read by the Rev. R. W. Micou and discussed by Mr. Harold Goodwin, the Rev. Drs. E. P. Gould, and W. B. Bodine. At the missionary meeting in the evening, addresses were made by the Rev. Messrs. R. F. Jones and W. S. Heaton.

The church of the Ascension has recently been enriched with three stained glass windows, two of which are in the chancel and one in the clerestory. The latter represents the patron saint of the Church Militant, St. Michael, the archangel. The chancel windows are to the right of the centre window (which represents the Ascension), and are post-Ascension scenes. The first on the right shows Christ going forth conquering and to conquer, on the white horse, as described in Rev. vi; the red and black horses with their riders, and Death on the pale horse, following after. They are represented as treading on clouds, the earth appearing beneath. It is very animated, and conveys an excellent idea of the apocalyptic vision. The next window depicts Christ coming again in glory to judge the world. The figure of our Lord is seen in the upper part of the window, seated, surrounded by saints and angels; and in the lower part is a large figure of the angel of justice, having the sword in one hand, and the balances in the other. The coloring of both these new windows is very rich, and they are generally regarded as the finest in the church. The dedication festival of the parish commenced on the feast of that name. There were two celebrations of the Holy Eucharist, the latter full choral; Evening Prayer at 5 P. M., and choral Evensong at 8, when the anniversary sermon was preached by the rector, the Rev. G. Woolsey Hodge.

William T. Anderson's will was admitted to probate on the 20th ult., the estate being estimated at $50,000. He de-

vised his estate to the Fidelity Trust Co. as trustee, for the maintenance of his wife (whose death occurred anterior to his own) and daughter, and directed that on their demise the residuary estate should be divided into 72 parts, to be conveyed as follows: To the City Mission, 26 parts, to devote the income of 10 parts to the sick diet-kitchens, 6 parts to the Home for Consumptives, and the remaining 10 parts to the general work of the mission; to the Church Dispensary of Southwark, 5 parts; to the Churchmen's Missionary Association for Seamen, 2 parts; to the P. E. Evangelical Education Society, 10 parts: to the Church Home for Children, 5 parts; to the Bishop of the diocese for work among deaf-mutes, 1 part; Hospital of the Good Shepherd, Radnor, 1 part, and to the Sheltering Arms, 1 part. Bequests were also made to seven local charities of the remaining 21 parts. By a codical three of these seven were revoked, and the aggregate of 18 parts are to be divided *pro rata* among the Church institutions to which specific bequests are made. The testator likewise directed that in case his residence, 1818 Master st., be unsold at the time of the distribution of his estate, it is to be conveyed to the City Mission at its then market value, as part of his bequest to that institution. And the same order is to be observed regarding three ground-rents on Tasker st. property, which are to be conveyed to the Church Dispensary of Southwark, also as a part of his bequest to the same.

The convocation of Germantown met on Tuesday, 21st ult., at St. Timothy's church, Roxboro, the Rev. Dr. J. DeW. Perry, dean, presiding. At the morning session the Holy Eucharist was celebrated by the rector, the Rev. R. E. Dennison. The sermon was preached by the Rev. Dr. J. B. Falkner, his subject being "Christ's work and its relation to us," I Peter ii: 21. At the afternoon session, the following officers were elected: Secretary, the Rev. Joseph Wood; treasurer, Mr. Orlando Crease. The treasurer's report showed receipts $804.29; present balance, $637 46; amount due the convocation, $970.40; leaving a deficit of $302 94. The mission fund received $1,728 93; expended, $1,388.42. The committee on appropriations, through its chairman, the Rev. Dr. S. Upjohn, reported the amounts appropriated to the several churches and missions, including $900 to the dean for various missions, and $100 to Christ church, Franklinville, for rent of a house at 2nd and Westmoreland sts., to be used for Sunday school and mission purposes, beginning June 1st. Total amount appropriated, $2,325. The report of the apportionment committee was read by Mr. J. Vaughan Merrick, showing how 7 per cent. additional assessment asked for. for diocesan purposes, had been apportioned to the different parishes. The dean explained that the 7 per cent. additional was intended to cover the salary of the archdeacon, who would not relieve the Bishop of any of his labors, but merely the heads of the eight convocations. A general discussion foll wed, participated in by both clergy and laity. The sum of $700 was subsequently appropriated for general mission work. In the evening a public missionary meeting was held, when addresses were made by the Rev. Dr. J. Lewis Parks and Mr. William B. Wilson, of Emmanuel church, Holmesburg, the latter's subject being "The necessity of organizing the men of the Church into mission bands."

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The Commencement exercises of the Western Theological Seminary were held on the evening of May 22nd, at the cathedral, on Washington Boulevard. The Bishop of Chicago, who is dean of the seminary, together with the instructors and the Rev. James S. Stone, D. D , of St. James' church, occupied places in the sanctuary. In the choir were the seminarians and the members of the graduating class. After a choral Evensong, the annual sermon was delivered by the Rev. Dr. Stone from Psalm xxxxiv: 14, "The King's daughter is all glorious within; her clothing is of wrought gold." It was a very noble exposition of the mission of the Church and contained most wholesome doctrine for these times. Uncompromising in its statements of the truth, such as the doctrine of the Virgin Birth, the Incarnation, the Sacraments as extensions of the Incarnation, and the physical Resurrection of our Lord, and ringing with the accents of hope and confidence, it could not fail to inspire all who heard it with something of the speaker's own profound enthusiasm. The orator of the graduating class was Mr. John M. Chattin, who took for his subject, "The eternal priesthood," and closed with graceful words of farewell to the school and its authorities, The diplomas were conferred, the candidates kneeling in succession before the dean to receive his blessing. The graduates were the Rev. Edward Saunders, B. A., (deacon), of the diocese of Indiana, and Messrs. John M. Chattin and Thos. J. O. Curran, both of the diocese of Chicago. The Western Theological Seminary has now completed the tenth year of its existence. Without any particular endeavor to attract public attention, it has gradually attained a high degree of efficiency and has accomplished a substantial work for the Church in the West. Among the 40 men now in the ministry who have passed some time within its walls, are some who have already attained an enviable reputation, and many efficient and successful parish priests. Representatives of the school are to be found in nine or ten different dioceses, from Foud du Lac to Texas and from Central New York to California.

The quarterly meeting of the Southern deanery was held at Morris, Tuesday and Wednesday, May 14th and 15th. The Church at this place has lain dormant for some time, but the interest is of late reviving, and fortnightly services are held by the Rev. J. H. Edwards, rector of Christ church, Ottawa. On Tuesday evening, Evensong was said by the Rev. Messrs. E. W. Averill and O. Edgelow, and addresses upon the subject, "Christianity as a personal and institutional religion," were made by the Rev. Jos. Rushton, of Chicago; the Rev. H. T. Heister, of Farm Ridge; and the Rev. Wm. Bohlen Walker, of Joliet. At the morning service on Wednesday, the sermon was preached by the Rev. O. Edgelow, of New Lenox, and in the evening, addresses were made by Dean Phillips, and the Rev. Messrs. J. H. Edwards and E. W. Averill, upon the subject of the previous evening

CITY.—On Sunday, May 19th, the Rev. A. W. Mann officiated twice at All Angels' mission for the deaf. In the evening he took the third service in the chapel of Christ church, Joliet. On Monday, at 7 P. M., a good-sized congregation of the silent brethren of Rockford worshiped with him in the memorial chapel of Emmanuel church. At 10:30 A. M., Tuesday, a combined service was held in Trinity church, Belvidere, after which Mr. Mann left to fill appointments at Indianapolis, Ind.

The quarterly meeting of the Northeastern deanery was held at Trinity church, on Wednesday, May 15th. A paper written by the Rev. Dr. Locke upon the subject, "How to prepare a sermon," was read by the Rev. E. M. Stires. This was followed by brief speeches by the Bishop and the Rev. Messrs. John Rouse and W. J. Petrie. The fall meeting of the deanery will be held in the new St. Peter's church.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The 58th annual council met by canonical appointment May 20th, in Grace church, Lockport. At 10 A. M., Morning Prayer was said by the Rev. Messrs. Bragdon, Brush, and Martin.

The council having organized, the Bishop in the chair, the Rev. E. N. Potter, D. D., president of Hobart College, reported upon the condition of the college under his charge. He regarded the financial management as sound and was convinced that not a dollar of loss would accrue from investments. In common with kindred institutions, inconvenience had been experienced from stringency of money during the past year, but with the general improvement of business the resources of the college would be found to be all that the most exacting could desire.

The following resolution was also introduced by Dr. Potter and seconded by Judge J. M. Smith, the chancellor of the diocese, and adopted:

Resolved, That the deputies to the General Convention from this diocese be hereby instructed to request that body to refer the following matter to the Church University Board of Regents, or to a committee to report to the General Convention of 1898; to wit, the subject of the appropriate commemoration, on or near Dec. 14th, 1899, of the centennial anniversary of the death of George Washington, patriotic citizen, Churchman, Christian, and Father of his country, to the end that tributes during his life or since from our bishops and others may be recalled, and his character be again impressed upon the people and more especially at the dawn of the twentieth century.

At noon each day the Rogations were said with special prayers for missions, and for our persecuted fellow-Christians in Armenia.

The Rev. Chas. W. Hayes, D. D., was elected secretary, and on his nomination, the Rev. Charles Smith was elected assistant secretary.

St. Barnabas' parish, Buffalo, was admitted into union with the council, also the missions at Franklinville and Tonawanda.

The Bishop's address dealt largely with educational questions, and advocated the smaller colleges acting as feeders to the universities. A just recognition was made of Church extension and lay help, and a proper tribute was paid to the memory of deceased members of the diocese.

After the address the council resolved to go into committee of the whole, the result of the private session being the following resolutions, adopted by the council:

Resolved, That it is not expedient at this time to take any action respecting a division of the diocese.

Resolved, That it is not expedient at this time to take any action respecting the election of an assistant bishop.

The reports from the deaneries, from the Laymen's League of Buffalo, and from the Church Club of Rochester, made a gratifying exhibit of aggressive work in the mission field of the diocese.

On Tuesday the Holy Eucharist was celebrated at 7 A.M., by the Bishop. Morning Prayer and Litany were said at 9:30. The calling of the roll of delinquent parishes gave rise to the adoption of a resolution that the parochial assessments should be paid in full before May 1st, in each year.

The following is the result of the elections:

Standing Committee: The Rev. Messrs. Walter North, C. F. J. Wrigley, A. M. Sherman, B. S. Sanderson; Messrs. W. H. Walker, R. L. Howard, H. R. Hopkins, M. D., and J. E. Pound.

Deputies to the General Convention: The Rev. Messrs. W. A. Hitchcock, D. D., H. Nelson, Jr. D. D., F. Lobdell, D. D., J. Rankine, D. D.; Messrs. J. M. Smith, J. C. Smith, H. C. Curtiss, and W. J. Ashley.

Delegates to the Federate Council: Rev. C. W. Hayes, D.D. Treasurer of the diocese, C. H. Amsden.

One of the most important acts of the council was the repealing of the canon on Diocesan Missions, and substituting therefor a new canon, by which the diocese is divided into two archdeaconries, instead of four deaneries, as before, these to be known as the archdeaconries of Buffalo and Rochester, the executive officer of each of which shall be appointed by the Bishop from three presbyters to be nominated by the archdeaconies, who shall hold office three years, and, under the Bishop, shall have charge and oversight of all missions in his archdeaconry. It is also made his duty, with the advice and approval of the Bishop, to appoint the missionaries and lay helpers and personally or by deputy visit every mission station, and to secure continuous services if possible at every available point. The proposition to enact this canon called out considerable discussion. A two-thirds vote was asked in its favor that the canon might be made operative at once. The resolution was adopted, ayes, clerical, 50; noes, 13. Ayes, lay, 26; noes 12.

The closing session was held Wednesday after Morning Prayer. The Rev. Jesse Brush was elected to fill a vacancy in the membership of the Ecclesiastical Court.

After the usual resolutions as to hospitality, printing, etc., the council adjourned *sine die*.

The generous and unusual hospitality of the Church people at Lockport should be noted, and the admirable arrangements made for the transaction of business. Not only the clerical but the entire lay delegation was entertained at the expense of the Lockport laity. On the second day of the council the ladies of the parish entertained its members at luncheon in the parish house.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The Bishop conducted the Three Hours' service on Good Friday at St. John's church, Wilmington.

The Rev. A. Harold Miller was instituted by the Bishop into the rectorship of St. Michael's church, Wilmington, on the 3rd Sunday after Easter.

The anniversary of the Junior Auxiliary of the diocese was held on the 11th ult., at St. Andrew's church, Wilmington. Addresses were delivered by Bishop Coleman, the Rev. H. L. Duhring, of Philadelphia, and the Rev. Geo. C. Hall, of Wilmington. Encouraging reports were read, showing an aggregate of contributions for the year in money and missionary boxes of nearly $500.

The spring quarterly meeting of the Woman's Auxiliary for the diocese was lately held in Calvary church, Wilmington, and was addressed by Miss Emery. A paper relating to Bishop Schereschewsky's work was read by Mrs. A. R. Walker. A very handsomely carved clock for the Woman's Auxiliary room in the Church Missions house, was presented by Bishop Coleman through Miss Emery.

The Bishop lately, in one week, held Confirmations in four dioceses—five in Delaware, three in Newark, three in New York, and one in Rhode Island. One of the classes in Delaware was composed entirely of deaf mutes.

The Rev. Jesse C. Taylor has became rector of the parish at Lewes.

A valuable property, immediately adjoining the Church House in Wilmington, has lately been secured by purchase for Church purposes. A portion of the premises will be devoted to the use of St. Michael's Hospital for Babies. By this arrangement additional and greatly needed accommodations will be furnished to St. Michael's Day Nursery.

The Clerical Brotherhood met at Bishopstead on the 14th ult.; the Rev. J. H. Chesley read a paper on "The advantages and disadvantages of parochial organizations."

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

The 18th annual convention was held in Grace church, Galesburg, on May 21, 22. The weather was fine, the singing fine, the attendance excellent, the hospitality generous, and the convention was one of the most encouraging in the history of the diocese. At the opening service the Bishop delivered his charge, relating mostly to Church Unity on the basis of the "Quadrilateral" of 1886. He emphasized the essential character of the Historic Episcopate, which he said was the same as the Apostolic Succession. The Bishop spoke with his accustomed strength and clearness.

The Bishop's annual address was read, after organization of the convention, showing many visitations and encouraging work. There have been 174 confirmed during the year. Greater activity than ever before has appeared in the build-

ing and repairing of churches and rectories, notwithstanding that in the rural parishes the constant depletion by removal goes on. There was a good showing also in the reports of the diocesan and missionary funds,in both of which there was a small surplus. The sum of $150 was appropriated to the Endowment Fund, being the first money actually in the hands of the trustees. The work will be prosecuted as soon as the revival of business warrants it.

On Tuesday evening a missionary meeting was held. There was a large congregation and a full surpliced choir. The speakers were the Rev. A. B. Hill,the Rev. F. K. Howard, and the Rev. Wm. Richmond. One of the most interesting features of the missionary work of the diocese is the Swede congregation in Galesburg, numbering several hundred communicants. To aid in finishing their large and handsome church, the Church Building Fund has just loaned them $4,500.

On Wednesday morning, Mr. Francis Henry Smith was admitted a deacon, being presented by Dr. Leffingwell. The Bishop made a brief and very appropriate address on the diaconate. During this day's session, the Rev. J. L. Whitty, by invitation of the convention, gave an account of his school work recently begun at Jubilee,on the old college property,and a committee was appointed to co-operate with the trustees in fostering this institution, which is intended to provide education at a low charge, under Church influences. The local patronage is already encouraging.

The elections resulted in the retaining of the former secretary and treasurer, and the boards and committees were not greatly changed. The Standing Committee is unchanged. Deputies to the General Convention: The Rev. Drs. C. W. Leffingwell, and R. F. Sweet; the Rev. Messrs. W. H. Moore and S. G. Jeffords; and Messrs. H. A. Williamson, L. Adams, W. H. Boniface, and T. B. Martin.

The next annual convention is to be held in Quincy on the 3rd Tuesday in May.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The Danville Convocation held its regular spring meeting in St. John's church, Chase City, commencing on Tuesday, May 8th, and continuing three days. The opening service was on Tuesday night, the Rev. J. G. Shackelford preaching. On Wednesday morning there was a devotional service at 9:30, after which a business session was held and officers were elected for the ensuing year; at 11 A. M., divine service, the Rev. J. B. Dunn preaching. In the afternoon the matter of Church schools was discussed at some length. The female school has already been established at Chatham, and it is hoped the male school will soon be begun. Wednesday night the Rev. Mr. Barr preached on the subject of the so-called peculiarities of the Church, its form of government, its liturgical services, the divisions of the Church year, etc. On Thursday, services were held in the morning, with a celebration of the Holy Communion, and at night. At the afternoon session an essay was read by the Rev. J. P. Lawrence on the subject of improved methods in the Sunday schools. The attendance was large throughout.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

A beautiful window of stained glass has just been placed in Christ church, Laredo, as a memorial of Mrs. Agnes B. Parker, wife of the superintendent of public schools, and bears the following inscription:

To the glory of God, and in memory of Agnes Bridges Parker; born in Pine Bluff, Ark., March 12, 1871; confirmed at Christ church, Laredo, Jan. 10,1892; married March 3, 1892; died at Laredo, July 14, 1894.

The window is pronounced to be a fine work of art.

At the morning service on Easter, Bishop Johnston visited St. Luke's church, San Antonio, preached and confirmed 20 candidates, the majority being men, afterward celebrating the Holy Communion. The same night he visited St. Mark's, San Antonio, preaching, and confirming 43 persons. On April 16th, the Bishop went to Rossville,where in the evening he preached an eloquent sermon on "Christian unity," afterwards confirming a class of five, at the same time receiving two into the communion of this Church who had been Roman Catholics, and one who,brought up in the Church, had strayed away, and now desired to return to the Church of his youth.

The Easter offerings in the morning at St. Mark's church, San Antonio, amounted to $381.71, this was applied to the debt on the church; that on Easter night was $45, for the missions of the jurisdiction; on Good Friday, $22.85 for missionary work among the Jews, and the children's Lenten offerings, made on Easter afternoon, were for general missions, amounting to $65.76; in all, $515.32. Within the past year the vestry and ladies of the parish have paid off $1,600 of debt, besides paying $480 interest. At the Easter service was used for the first time a handsome eagle lecturn of black walnut, presented by Mrs. H. P. Bee, as a memorial of her son, the late Eduardo Bee.

On Sunday, April 21st, Bishop Johnston visited St. Paul's church, San Antonio, preached, and confirmed 9 persons, 4 of them cadets of the Military Academy. The following day he visited St. John's church, Runge, confirming 8, making 14 for the year. On the 25th he was at Eagle Pass, where, in the church of the Redeemer, 5 were confirmed.

The "Society of the Double Temple," which has been so helpful in the past in building churches in Western Texas, has recently made a grant of $500, to build a church at Fort McKavett.

Easton

Wm. Forbes Adams, D. C. L. Bishop

The Northern Convocation met at St. Paul's church, Kent Co., May 15th and 16th. On the 15th Morning Prayer was said and the Holy Communion celebrated by Bishop Adams, with sermon by the Rev. Dr. Duncan. At. 3:30 P. M. Evening Prayer was said, addresses on the support of the clergy were made by the Rev. Messrs. Wm. Schouler, Geo. C. Sutton, and J. Taylor Chambers. On the 16th there was a sermon by the Rev. Mr. Schouler. The Rev. Messrs. A. Ware and A. Batte delivered addresses on "The preparation of candidates for Confirmation." At 3 P. M. a short service was said by Bishop Adams. Dr. R. C. Mackall, a prominent layman of Elkton, delivered an able address on the ground "Facts" of the principles of Christianity. Addresses were also made on the subject of "The training of the children of the Church" by Dr. Duncan, Dr. Roberts, and the Very Rev. Dean Sutton. The Bishop, in eloquent and forcible terms, clinched the points of the arguments which had been advanced by the previous speakers of each day. On Wednesday morning the Bishop administered the rite of the laying of hands to seven men. The services, which were heartily joined in by large and devout congregations, were inspiring. At a business meeting the following were nominated to the Bishop as officers of the Convocation for the ensuing year: The Rev. Giles B. Cooke, dean; the Rev. Albert Ware, vice-dean; the Rev. Wm. Schouler, secretary and treasurer.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The second annual convention of the Maryland council of the Daughters of the King was held at the memorial church of All Saints', on Tuesday, May 14th. The session began at 9 A. M., with the celebration of the Holy Communion. The Rev. Edward C. Wroth officiated. The Bishop was unable to be present and deliver the charge to the council. Mrs. W. G. Davenport, of Anacostia, D. C., president,was in the chair, and made a report which showed that during the past year the membership of the order had been largely increased, five new chapters having been added. The order has received a donation of 14 lots at Colonial Beach, for the purpose of establishing a home for orphans, and Bishop Paret and his wife have contributed $300 toward the building fund. Addresses in regard to the best means of promoting the work of the order were made by Miss Sherlock, Mrs. Murphy, Mrs. Fletcher, the Rev. W. G. Davenport, and the Rev. Wm. Griffin. An address on "Rescue work," written by the Rev. Nelson P. Dame, of Winchester, Va., was read by the Rev. Edw. C. Wroth. At night, addresses were delivered by the Rev. Messrs. Edw. C. Wroth, C. Ernest Smith, Joseph Fletcher, and Thomas Atkinson. It was decided to establish, in connection with the Daughters of the King, a society to be known as "The Messengers of the King,"composed of young boys and girls. The following officers were elected: President, Mrs. W. G. Davenport; vice-president, Mrs. Fletcher; secretary and treasurer, Mrs. Lillian K. Groome; assistant secretary, Mrs. C. B. Stephen; advisory board, Mrs. Taylor Jenkins, Mrs. Denmead, Mrs. Tongue. It was decided to hold the next meeting of the council at St. Stephen's church, Washington, D. C. The visiting delegates were entertained by the ladies of All Saints' church.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—At St. Mark's church, Adelphi st., the rector, the Rev. S. S. Roche, asked of the congregation on Easter Day $2,000 for the needs of the work, and received at the services $1,962.86, which by later gifts was made up to the full amount. The supply of clerical vestments was increased by the gift from the altar society of six silk stoles, handsomely embroidered,and of colors suited to the Church seasons.

The contributions at St. Mary's church on Easter Day aggregated a little over $1,000,besides $190 received from the Sunday school. The rector, the Rev. W. W. Bellinger, has returned from Asheville, N. C., having regained health sufficiently to take up his duties again.

The offerings of the church of the Redeemer received on Easter Day amounted to $1,018. During the past year under a systematic plan which was put in operation by the rector, the Rev. G. Calvert Carter, the sum of $5,000 has been cleared from the mortgage debt,reducing it to $13,500. The class in embroidery has provided several additional stoles and other vestments,all finely wrought. Many active workers and increasing congregations show much spiritual life in this earnest parish.

A vested choir has been introduced into St. Paul's church, Flatbush, which is now a part of Brooklyn, rendering a musical service for the first time at Easter. The receipts of the parish for the year past are reported by the treasurer to be $6,025.47. The rector, the Rev. T. G. Jackson, has a number of societies in active operation, which have contributed in addition over $1,500 to missionary and other benevolent objects. St. Paul's has a handsome chapel, known as the church of the Holy Apostles, occupying a populous portion of the field, which is in charge of the Rev. G. F. G. Hoyt. The Daughters of the Temple belonging to the chapel have raised $100 towards paying for the new organ; and the increase in congregations and communicants show marked prosperity in this mission work.

The Easter offerings at St. Ann's church were $4,753. This largest of the free churches of the city has two separately officered Sunday schools, that of the morning,which enrolls 400 members, and one held in the afternoon, the membership of which is 172.

St. Barnabas' church has recently received as rector the Rev. T. S. Cartwright, who was formerly in ministerial work in this diocese. His energy and tact already show happy results in the building up of the parish. The congregations are growing, and the regular weekly offerings have increased from about $20 to $50. The contributions on Easter Day reached $1,100. The church is conducted on the free-pew system, maintains a weekly Celebration, has a vested choir, and is well organized for the promotion of Church work.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

ALBANY.—Mrs. Wm. Howard Hart, of Syracuse, N. Y., has given $10,000 to St. Margaret's House, under the care of the diocesan Sisterhood in this city.

TROY.—The Bishop visited St. Barnabas' parish, the Rev. Geo. A. Holbrook, rector, on the 4th Sunday after Easter, and confirmed 14 persons. Work has commenced upon the new church to be erected in this parish, after plans of Mr. H. M. Congdon of New York. It is to be built of brick,with Lake Superior red sand-stone trimmings,and interior finish of pressed brick. The structure will be early English, consisting of nave, with three hundred kneelings, a spacious and dignified chancel, with altar elevated seven steps from the nave; ambulatory,sacristy, choir vestry, and baptistery.

SARATOGA SPRINGS.—The Girls' Friendly Society of Bethesda parish held an interesting meeting May 22d. The society numbers 35, and there are seven working associates and five honorary. The services opened with a processional hymn, followed by prayer, scripture reading, and propounding the disciplinary questions to the members of the society. This was followed by the reading of the collects, giving of badges, and singing. The Rev. Dr. Carey, rector of the parish,addressed the society, reminding the members that it must ever be obedient to Churchly authority, never putting itself in the place of the Church. "The Church," Dr. Carey said, "is all embracing, it includes all societies organized for the amelioration of humanity." The history and objects of the Girls' Friendly Society were recounted, an anthem sung, and the meeting closed with the benediction and a recessional hymn.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

BISHOP'S APPOINTMENTS

JUNE

2. A. M., Holy Spirit, Phila.; P. M., St. Luke's, Germantown; evening, House of Prayer, Branchtown.
5. Phila.: Annual meeting, Divinity School.
6. Phila.: Commencement, Divinity School.
7. Evening, Christ church, Ridley Park.
8. P. M., St. James the Less, Phila.
9. Germantown: A. M., Calvary, ordination; P. M., St. Michael's. Evening, Emmanuel, Kensington.
12. Evening, St. James', Hertonville.
13. Christ church mission, Phila.
14. St. Alban's mission, Olney.
16. A. M., St. Martin's, Radnor; P. M., Christ church, Eddington; evening, St. Mark's, Frankford.
19. Evening, All Hallows, Wyncote.
20. Sunday School Teachers' Institute, West Chester.
21. Evening, St. Michael and All Angels', West Philadelphia
23. Norristown: A. M., St. John's; P. M., All Saints'. Evening, St. John Baptist's, Germantown.
24. Evening, St. Paul's, Phila.
26. Evening, Trinity mission, Collingdale.
28. Evening, Calvary, Conshohocken.
30. A. M., St. Peter's, Phœnixville; Evening, Christ church, Pottstown.

JULY

7. A. M., St. Andrew's, Yardley; P. M., All Saints', Fallsington; evening, Emmanuel, Holmesburg.

CHESTER.—A meeting of the Philadelphia local council, Brotherhoood of St. Andrew, was held May 16th, at St. Paul's church, the Rev. F. M. Taitt, rector. Twenty-nine chapters were represented by 87 delegates. After Evening Prayer had been said, the brotherhood listened to an address of welcome by the rector, followed by Mr. Hiram R. Hulse, of St. George's chapter, New York City, who urged the members to be what they appeared to be and not to lead a sham life, which was the great tendency of the age. The Rev. Dr. J. Lewis Parks made a very forcible address,

Ohio

Wm. Andrew Leonard, D.D., Bishop

The following Missionary Committee was elected at the annual convention: Northwest Convocation, the Rev. J. W. Sykes and Mr. C. F. Curtis. Cleveland convocation, the Rev. Francis M. Hall and Mr. C. C. Bolton. Northeast convocation, the Rev. A. L. Frazer and Mr. S. L. Thompson. Central Convocation, the Rev. E. L. Kemp and Mr. J. E. Brown.

The class in ecclesiastical embroidery gave an exhibition of work in the vestibule of St. Paul's church during the session of the diocesan convention. Some very beautiful work done by the All Saints' Sisters, of Baltimore, was exhibited. It was a chalice veil and burse, and was embroidered upon white brocaded silk, from a design made by Canon Watson, of the cathedral. The articles are for sale, and it is hoped they can be retained in the diocese. The class held its annual meeting at the new parish house of the cathedral on Monday, May 20th, at 10:30 A M. The Holy Communion was celebrated, the Bishop being celebrant. After the service the business meeting was held. The annual report of the president to the Bishop was read by Miss Neff. The following officers were elected for the ensuing year: President, Miss E. C. Neff; vice-president, Mrs. Francis M. Hall; secretary, Mrs. F. H. Chamberlin; treasurer, Miss Mary C. Taylor; librarian, Mrs. E. W. Worthington. The Advisory Committee are: Mrs. Geo. H. Smith, Miss A. Walworth, and Mrs. A. C. Hord. A cordial vote of thanks was given by the class to Miss Neff for her earnest and devoted work in the interest of the class during the past year.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

The Woman's Auxiliary of this jurisdiction has just forwarded "the Montana box" to Alaska.

General contributions came from the following parishes and missions: St. Peter's, Helena; St. John's, Butte; Holy Spirit, Missoula; Incarnation, Great Falls; St. James', Dillon; Christ church, Kalispell; Trinity, Madison Valley; St. Luke's, Billings, and St. Andrew's, Livingston.

The West Side Clericus met at Philipsburg April 23rd. Papers and general topics of Church interest were discussed. On St. Mark's Day, April 25th, the Bishop and the clergy in a body attended the consecration of St. Peter's, Granite, when the Rev. C. H. Linley delivered the consecration sermon; the Rev. C. Quinney, in reading the instrument of donation, referred to the founders of the parish, Messrs. Charles Clark and N. M. McLure.

The Rev. S. B. Blackiston, the rector of St. John's, Butte City, presented 20 candidates for Confirmation at the last visitation. Things are looking much brighter in this important mining town.

St. Peter's, Helena, is greatly encouraged over the financial adjustment in her parish affairs. The Lenten and Holy weekday services were especially well attended, and Easter was especially joyful to all. The united offering amounted to $2 500; for general missions of the Church the children alone contributed $110.

At St. James', Bozeman, at the last Bishop's visitation, nine candidates received the laying on of hands.

The rector of St. Luke's, Billings, has just organized a new quartette choir.

Olympia

Wm. Morris Barker, D. D., Bishop

SEATTLE.—Bishop Barker visited St. Mark's church, the Rev. D. C. Garrett, rector, April 28th, and confirmed a class of 30, mostly adults, making 55 confirmed in this church within the convocation year. The Rev. Jules Prevost, missionary at Fort Adams, Alaska, has recently visited Seattle and made a number of addresses in both Trinity and St. Mark's churches on the work on the Yukon river.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

A handsome new altar rail of oak has been placed in Zion church, Fulton, the Rev. H. M. Clarke, Ph. D., rector.

St. James' church, Syracuse, the Rev. F. W. Webber, rector, is to have a mixed vested choir, and Trinity church, Camden, the Rev. C. J. Lambert in charge, is already in possession of one.

The spring convocation of the second district was held in St. Thomas' church, Hamilton, the Rev. F. P. Harrington, rector, April 23rd and 24th. On Tuesday evening addresses were made by the dean, the Rev. Oliver Owen and the Rev. Chas. T. Olmsted, D.D. On Wednesday, after Morning Prayer, a missionary conference was held, with reports from the missionaries of the district. At 11 o'clock the Litany was said and the Holy Communion celebrated. After luncheon a business meeting was held, 15 clergymen and five laymen, representing four parishes, being present.

A meeting of the fourth district convocation was held in Christ church, Oswego, the Rev. P. N. Meade, rector, May 7th and 8th. At the Tuesday evening service the dean made his report, and the Rev. Robert Fletcher made an address. On Wednesday morning the Holy Communion was celebrated at 7:30 o'clock at the church of the Evangelists. At 10 o'clock there was a celebration of the Holy Communion in Christ church, the dean, the Very Rev. P. N. Meade, officiating. A sermon on "Prayer" was preached by the Rev. F. W. Webber. A business meeting followed the service. After a dainty luncheon served by the ladies in the parish house, the convocation listened to an essay on "Monasticism," by the Rev. Wm. H. Van Allen.

The first missionary district occupies the fertile uplands overlooking the blue waters of Lake Ontario and the St. Lawrence at the Thousand Islands. It is a wide-awake and well-worked district or deanery, with 15 clergy and 27 parishes and mission stations. At the spring convocation in Carthage, dean W. H. Bown, secretary A. J. Brockway, the Rev. John Smiley, and the Rev. J. H. Brown, preached or made missionary addresses. The Bishop was present at one of the meetings and spoke to the convocation. The reports of the dean, the missionaries, and the treasurer, Mr. J. M. Tilden, brought encouragement to the members. The same was true of the Woman's Auxiliary, which met at the same time. There were also preesnt, and taking part in the reports and deliberations or services the Rev. Messrs. E. H. Kenyon, Geo. Maxwell, C. T. Raynor, J. Sanders Reed, F. P. Winne, with the rector of the parish, the Rev. C. E. S. Rasey.

East Carolina

Alfred A. Watson, D. D., Bishop

THE BISHOP'S APPOINTMENTS

JUNE

2. Edenton: A. M., St. Paul's; P. M., St. John's Evang.
4. Rockahock. 5. Coleraine.
9. Holy Innocents', Avoca. 11. Holy Trinity, Hertford.
13. P. M., St. John's, South Mills.
14. P. M., St. John's, Elizabeth City.
16. A. M., Christ church, Elizabeth City; P. M., St. John's, Weeksville.
19. A. M., St. John's, Makelyville; P. M., Sladesville.
20. P. M., Fairfield.
23. A. M., St. George's, Lake Landing; P. M., Swan Quarter.
25. A. M., St. Luke's, Washington Co.; P. M., church of the Advent, Roper.
27. St. Andrew's, Columbia.
30. St. David's, Scuppernong.

JULY

2. A. M., St. James', Haslin; P. M., St. Augustin's, Pantego.
3. A. M., Yeatesville; P. M., St. Thomas', Bath.
7. A.M., St. John's, Durham's Creek; P.M., chapel of the Cross, Aurora.
14. Beaufort: A. M., St. Paul's; P. M., St. Clements.
16. P. M., Grace, Trenton.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Holy Trinity church of Lincoln received at Easter an elegant set of white hangings, the gift of the Richardson family. The set consists of five pieces: An altar cloth, litany, pulpit, and clergy desk hangings, besides the lecturn book marks. The material used is heavy white silk, richly embroidered with silk and gold thread. The designs (kindly donated by the Rev. Mr. Chase, of San Diego, Cal.) are entirely original and complete, from a Churchly point of view. The embroidery was exquisitely done by Miss Clara M. Richardson.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The 68th annual council opened May 7th in St. Andrew's church, Jackson, with a celebration of the Eucharist, the Bishop being celebrant. The sermon was preached by the Rev. H. W. Robinson, from Mal. iii: 8, "Will a man rob God? Yet ye have robbed me."

The Rev. George C. Harris, S. T. D., was elected secretary of the council, and appointed the Rev. Peter G. Sears his assistant. The treasurer, Mr. Chas. H. Cocke, of Columbus, was re-elected. The most important business transacted was the investigation of the financial matters of the diocese, by means of which a very unsatisfactory state of things has been remedied, and it is hoped there will be good results for the future.

A revised constitution and canons was reported by the committee, the former being acted upon and the latter recommitted. A very favorable report was made of St. Thomas' Hall, at Holly Springs, the diocesan school for boys. A valuable property has been purchased for it at a cost of $9 000, more than half of which has been paid. The school has now 53 cadets under five experienced instructors.

The general reports showed the Church to be in a very prosperous condition, notwithstanding the hard times of the last two years. There is increased activity everywhere; many churches have been built, several others are in contemplation, contributions have increased, and more candidates were confirmed than in any previous year.

The following were elected: Standing Committee, the Rev. Messrs. Newell Logan, D. D., Geo. C. Harris, S. T. D., De B. Waddell, and H. W. Robinson; Messrs. S. S. Calhoon, G. W. Howard, M. Moore, and L. Brame.

Deputies to General Convention: The Rev. Messrs. Geo. C. Harris, S. T. D., N. Logan, D. D., Eben Thompson, and Charles Morris; Messrs. D. P. Porter, A. C. Leigh, Chas. H. Cocke, and G. W. Howard.

The council adjourned to meet at Columbus, May 5th, 1896.

Washington

John Adams Paddock, D.D., Bishop

The Rev. V. Marshall Law, who has been rector at Walla Walla for four years past, has now resigned to accept a call to Oakland, Cal., though urged by the parish to remain with it. The list of communicants was increased threefold during his rectorate, a new pipe organ was purchased, a vested choir of 30 voices organized and trained by himself, his wife acting as organist, and numerous improvements were made. The congregations were large both morning and evening, over half being men. On the eve of Mr. Law's departure the choir presented him a beautiful heavy gold-headed cane, suitably inscribed, and Mrs. Law was also suitably remembered by St. Catherine's Society of young ladies, which she organized and continued with up to the time of leaving.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The 50th anniversary of the founding of Christ church, Detroit, was celebrated by a notable series of services and social gatherings, May 19–23. On the 5th Sunday after Easter, an historical discourse of great interest to members of the parish and Church people generally, was delivered by the rector, the Rev. Joseph H. Johnson, D. D. On the Wednesday night following, the eve of the Ascension, at Evensong, an appropriate and affecting sermon was preached by the Rev. Chauncey B. Brewster, now of Grace church, Brooklyn, N. Y., who was rector of Christ church, Detroit from 1881 to 1885. The sermon was based on Ps. xlviii: 12, "Walk about Zion and go round about her and tell the towers thereof." At the High Celebration on Ascension Day, the Bishop was celebrant, and the sermon was delivered by the Rev. John W. Brown, D. D., now rector of St. Thomas' church, New York, who was rector of the parish from 1870 to 1876. The eloquent discourse, which dealt largely in reminiscences of parish life, had for its text, II. St. Peter i:12, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." The parish festivities closed with a largely attended reception to members and friends of the parish in Christ church house, on the night of Ascension Day. The music at all the services, uniformly of high order, was very effectively rendered, and most creditable to Prof. Lamond, the conductor and organist.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

DECATUR.—At St. John's church, the Rev. F. N. Atkin, rector, Bishop Seymour preached both morning and evening, May 19th, and confirmed at the second service a class of 25 persons. The singing was exceptionally good and was led by the choir, which is composed of 40 voices. In the afternoon Bishop Seymour delivered a sermon at the mission on East Eldorado st.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The last week in Easter-tide, Bishop Gillespie visited for Confirmation the parish at Manistee and the missions at Central Lake and East Jordan. The Rev. Father Hines, at Manistee, presented a class of 38 to receive the laying on of hands. This was the largest class ever confirmed in this parish. They varied in ages from 12 to 63 years. The Bishop also preached at the vesper service, upon "Personal religion," with his well-known ability and power. Holy Trinity parish, though but a child in years, at its present rate of growth will soon become one of the strong parishes in the diocese of Western Michigan.

The choir of Grace church, under the leadership of the choirmaster, Mr. Crossman, gave an enjoyable concert at the Ladies' Literary Club building on May 16th.

The Rev. Wm. Lucas, of Hastings, Neb., began his rectorship of the church of the Good Shepherd, Allegan, on the 5th Sunday after Easter. During the vacancy at Allegan, services were kept up by the lay reader, and three services held on Easter Day. The church interior has been improved.

GRAND RAPIDS.—Thursday evening, May 16th, saw the realization of the dream of St. Paul's memorial parish for the past ten years, in the formal opening of the new guild

house, which has just been completed. A special service for the occasion was prepared and conducted by Bishop Gillespie, who afterwards spoke feelingly on the past, present, and bright future of the parish. The rector, the Rev. E. M. Duff, in his remarks pointed out the advantages of a parish house as a permanent source of revenue, a head-quarters for Church workers, and as the visible embodiment of the social element so indispensable in the work of Christ's kingdom. Remarks were made by the Rev. Dr. Fair, of St. Mark's, and by the presidents of the various organizations of the parish. The new guild house stands as a model of what can be accomplished by strict economy and enterprise in hard times, and, it is hoped, ushers in a new era of life in the parish work. A class of six persons was presented for Confirmation on the 4th Sunday after Easter.

Reports from various parishes and missions in the diocese give encouragement for the future. The parish house at Kalamazoo, costing $40,000, is now paid for. St. Mark's, Grand Rapids, has raised $3,000 to pay off indebtedness; and Grace church, with over $7,000 in pledges and offerings at Easter time, hopes, with the help of friends, to raise $15,000 within the year. Services have been started in the Grand Rapids convocation at Reed City and Frankfort. Classes for Confirmation are in preparation at Mancelona, Luther, and Pentwater, under direction of the Rev. W. P. Law. The Rev. J. W. Bancroft gave a portion of Holy Week to Sturgis, and held Easter services at the same place. Four were baptized. Mr. Pardue has been serving very acceptably as lay reader for this congregation. Good Friday and Easter services were held by the Rev. W. P. Law, at Newaygo; two infants were baptized, and the missionary addressed a large congregation at the children's service in the evening. From Ash Wednesday to Easter, inclusive, 17 persons were baptized by the Rev. W. W. Taylor, of Emmanuel church, Hastings. This parish is growing steadily. The Rev. J. N. Rippey, rector of St. Paul's church, Elk Rapids, writes that 75 per cent. of resident communicants received the Holy Communion at one of the celebrations on Easter Day, and that the children's Lenten offering was 25 per cent. larger than ever before.

Missouri

Daniel S. Tuttle, D.D., Bishop

On the evening of Tuesday, May 7th, the Bishop visited Trinity parish, Hannibal, the Rev. Edward Porter Little, rector, and confirmed a class of 17. This is the third class confirmed since Easter a year ago, and makes the number confirmed in the year 34. The parish has recently built and furnished and paid for a fine parish building connecting with the church. Several very fine memorial windows are soon to be erected. The spring meeting of the Hannibal Convocation was held at Calvary church, Louisiana, April 21–26. It was a successful and useful session. The Bishop was present one evening—Tuesday, St. Mark's Day—preached and administered the rite of Confirmation to a class presented by the rector, the Rev. R. W. Rhames. Special sermons were delivered by the Dean, the Rev. Wm. A. Hatch, the Rev. Dr. Wainwright, and the Rev. E. P. Little. Several lay delegates also were on hand, and much interest was developed in the parish. The Woman's Auxiliary had one day devoted to their work, and presided over by the diocesan secretary. The St. Andrew's Brotherhood is also making itself useful.

New York

Henry C. Potter, D.D., LL.D., Bishop

ANNANDALE.—A very delightful reception was given Thursday evening, May 23rd, by the freshmen class. It was held as part of the closing exercises of the year in Ludlow Hall.

Newark

Thomas Alfred Starkey, D. D., Bishop

On Sunday, May 5th, St. Alban's was added to the list of Newark church buildings. This mission was opened in the fall of 1891 in a rapidly growing district known as "The Hill." For three years services were maintained in a store, under great discouragements. During the past nine months, under the ministrations of the Rev. Elliot White, the work has greatly prospered. The debt has been cleared from one of the five lots held by the mission, and work was begun in January on a building designed eventually to be used for Sunday school purposes. The plans are by Wm. Halsey Wood, esq., architect, who has done a great deal of excellent work in the diocese already. The interior of the building is very tasteful, with ceiling and high wainscoting of Georgia pine, highly polished, what little plaster shows on the walls being tinted and stenciled. The pews are of elm, and the chancel furniture of oak. In spite of a heavy rain, a good congregation assembled on the morning of the opening day; while at night, when the weather had somewhat moderated, the building was taxed to its utmost capacity.

PATTERSON.—The corner-stone of the new St. Paul's church was laid Saturday, May 11th, by Bishop Starkey. Addresses were made by the Rev. Geo. S. Bennitt and the Rev. W. M. Hughes, D.D. The cost of the new church, including interior fittings, will be about $55,000. It will be built of pink Pompton granite, in early Norman style, with seating capacity of 750. There is a parish house, erected last year at a cost of $20,000, which is now used as a place of worship, seating 350. In the basement is a large guild room and a choir room. The lot is bounded on three sides by streets, having 150 feet front on Broadway, the chief thoroughfare of the best portion of the city, and being 200 feet deep, with ample space for a rectory. The vested choir sang the service, and there were 20 of the clergy present, including the Rev. E. O. Flagg, D.D., a former rector, Dean Hoffman, of the General Theological Seminary, and Archdeacon Walker, of Newark.

St. Luke's is a mission chapel in the Southern part of the city. The Sunday school of St. Paul's is paying for the land for St. Luke's, a plot 100 feet square. Mr. Robert Perine, who has been reading at the chapel, is to be ordered deacon in June, and will be appointed by the Bishop to the work. There is need for more accommodations, and steps may soon be taken towards raising funds for a church building. The property is worth $6,000, and the debt is now $1,000. St. Luke's is a child of the older parish of St. Paul's, and is the immediate result of the work of the Rev. T. W. Nickerson, of the latter parish.

St. Mark's is a new organization, which worships in the old school building of St. Paul's, and has over 200 communicants. When the city government of Paterson condemned the site upon which the old church stood for use as a place for a new city hall, a part of the congregation wished to maintain services near the situation of the old church, and these people were organized as a mission by the Bishop. The vestry of St. Paul's has voted to lease the old school building to St. Mark's for three years at a nominal rent, and if, at the end of that time, St. Mark's still is in sound condition, the building will be deeded to the new organization for one dollar. The clergyman in charge of St. Mark's is the Rev. W. P. Evans, who is doing excellent work.

The Rev. T. W. Nickerson, Jr., who for eight years has been rector of St. Paul's, closes his rectorship on Sunday, May 26th, to accept the charge of the church of the Messiah, Boston, Mass. In place of the one congregation which he found at the beginning of his work in Paterson, he leaves three flourishing congregations, each able to support a clergyman. His removal will be a great loss to the diocese.

EAST ORANGE.—On Wednesday evening, May 15th, the Altar Guild and St. Margaret's Guild gave a supper in the social rooms of the parish to the men and boys of the choir of Christ church.

HOBOKEN.—At Trinity church a special musical service was held on the evening of the Sunday after Ascension, May 26th. The *Magnificat* and *Nunc Dimittis* were from compositions by the organist of the church, Mr. Christian B. Clark. The choir, enlarged for the occasion, rendered Rossini's *Stabat Mater*.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

CONFIRMATION VISITATIONS

Services will be held in the cathedral car, except where otherwise designated.

JUNE

2. Gethsemane church, Fargo.
4. Mapleton. 5. Wheatland.
6. Tower City. 7. Oriska.
9. All Saints' church, Valley City.
10. Sanborn. 11. Dazey.
12. Cooperstown. 14. Eckelson.
16. Grace church, Jamestown.
17. Pingree. 18. Melville.
19. Carrington. 20. New Rockford.
21. Oberon.
23. Indian Mission, Fort Totten.
24. Minnewaukan. 26. Windsor.
27. Dawson. 28. Steele.
30. St. George's church, Bismarck.
31. St. John's church, Mandan.

JULY

2. Cannon Ball. 3-4. Fort Yates.
7. Grafton; and Calvary church, Forest River.
8. Meckinock. 9. Johnstown.
10. Gilby. 11. Drayton.
14. Pembina. 17. Horace.
18. Davenport. 19. Leonard.
21. Lisbon. 22. Sheldon.
23. Buttzville. 24. Engelvale.
25. La Moure. 26. Edgeley.
28. Oakes. 29. Grand Rapids.
30. Dickey.

New Jersey

John Scarborough, D.D., Bishop

RUTHERFORD.—A reception was given Thursday night, May 16th, to the new rector of Grace church, the Rev. Henry M. Ladd, at the house of Mr. Robert Smillie, under the direction of the parishioners of the Church.

RAHWAY.—St. Paul's church is to be entirely renovated and fitted up. Among the improvements will be a memorial window placed in the church by the heirs of the late Henry Simmons.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assist. Bishop

The memorial tablet recently placed in Monumental church, Richmond, bears the following inscription:

The Rt. Rev. Richard Channing Moore, second Bishop of Virginia, rector of this church for more than 27 years; born in New York City, August 21 1762; consecrated Bishop, May 18, 1814; entered into rest, Nov. 11, 1841 "How beautiful are the feet of them that preach the Gospel of Peace." To the glory of God. Holy! Holy! Holy!"

The church of the Holy Trinity, Richmond, was crowded on Sunday night, May 5th, to hear an address delivered by Mr. John W. Wood, general secretary of the St. Andrew's Brotherhood, before the members of the Brotherhood of Richmond City. After Evening Prayer, conducted by the rector, the Rev. J. J. Gravatt, assisted by the Rev. Preston Nash, Bishop Newton introduced Mr. Wood, who gave a short sketch of the beginning of the Brotherhood, 11 years ago, and its subsequent growth. On Monday evening following, a general conference of the Brotherhood was held in the Sunday school room of St. James' church. Mr. Wood took the chair, and after reports from the various chapters, the subject, "How should we secure the individuality of our members, and how should we conduct our meetings to make them minister to this end?" was announced, and strong and pointed addresses were made by Messrs. Ruffin, Harrison, Poindexter, Shepherd, Woodward, Stiles, Stegar, and Williamson, all laymen. Mr. Wood then spoke of the various methods of work followed in New York. Bishop Newton closed the meeting.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—A radical change has been made in the curriculum of Trinity College by recent action of the faculty. The principal changes are that instead of the present four years' course for arts, it is possible to obtain a degree in three years by doing extra work, though the old division of classes is still left. A greater latitude of electives is offered throughout the course. Electives may be taken by all but freshmen, and may be held throughout a year, instead of for only a term, as heretofore.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Massachusetts Church Union held a meeting recently, and will take active measures to inform the Church at large of the praiseworthy action of the Rev. Dr. Chambre on the Standing Committee, for which he failed to be re elected as a member of the same committee at the late convention. The whole controversy of the Massachusetts case will soon be published and circulated by order of the union. Dr. Chambre has been an efficient member of this body for eight years, and spent much time in its interests.

FALL RIVER.—The church of the Ascension, after an existence of 25 years, was consecrated on Ascension Day. Bishop Lawrence preached the sermon on the "Duty of a church to a city in which it is established." A short time since valuable real estate owned by the parish was sold, which enabled it to pay its indebtedness and start an endowment fund.

EAST CAMBRIDGE.—On the evening of Ascension Day, the church of the Ascension observed its 20th anniversary. A history of the parish was given by the Rev. Edward A. Rand, and an address made by the Rev. Dr. Abbott, of Cambridge.

WORCESTER.—St. Matthew's church was consecrated by the Bishop on May 22nd. The sermon, on "The love of God's house," was delivered by the Rev. W. R. Huntington, D. D., of New York. The new church is a beautiful Gothic structure of granite with brown stone trimmings, and cost $35,000. Thirty-six persons were admitted to the rite of Confirmation at the evening service.

South Carolina

Ellison Capers, D.D., Bishop

The Good Physician Hospital, established in Columbia through the efforts of Archdeacon Joyner, has been an unquestioned blessing to the colored poor of that city. During the year and a half it has been in operation it has given treatment in the wards to 92 patients, aggregating about 1,600 days, and there have been about 600 dispensary patients. Miss Benson has done most faithful and efficient service, assisted by Miss Singleton, and the physicians of the city have been most attentive and kind. The City Council has pledged $500 and with this a cottage for the nurses has been built. But the lack of sufficient funds to carry on the hospital has been a great drawback to its usefulness. It depends entirely on what may be donated to it. Its patients are too poor to pay much.

It is proposed to establish in the near future in connection with St. Ann's Mission, Lexington Co., a rescue mission for homeless and outcast boys. A building has been procured, and the Woman's Auxiliary of New Jersey has pledged, and partly given, the matron's salary for one year.

The Living Church

Chicago, June 1, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

The offices of THE LIVING CHURCH have been removed to 55 Dearborn St. Letters that have been sent to the former address will be duly delivered.

THE letter of Dr. Percival, which we print in another column, will not allay the anxiety of the great body of Churchmen relative to the progress of unsound teaching in the Church. It is a serious matter to elect, as member of a body which must pass upon the orthodoxy of candidates for the sacred ministry, one who has on a specially prominent occasion given expression to such views as those which Dr. Percival quotes. It seems, however, somewhat strange that the case has been allowed to sleep for three years without some kind of decided action on the part of those who were outraged by such utterances. This was unfortunate. We should be glad of some assurance that the gentleman concerned has qualified his theology within the "three years last past." But in any case, such an election on the part of a great diocese like Pennsylvania cannot but occasion painful apprehension in the minds of all who understand the terribly destructive character of the teachings which are by such action accepted or condoned.

A RECENT wedding in London has caused a sensation of such a serious character that it bids fair to produce unlooked-for results. The bridegroom in this instance had been divorced from his previous wife upon her petition. When the officiating priest made the required challenge to any who had any impediment to allege, to declare it then and there, Father Black, of the S. S. J. E., rose in his place and read a protest in legal form. The officiating clergyman, however, refused to hear any objection and proceeded with the ceremony. Father Black was attended by the Duke of Newcastle and a party of influential persons. The excitement caused by this occurrence is seen in the reports and comments of the press, in published interviews with the principal actors, and in the usual series of letters to *The Times*. People are beginning to ask whether it is not too much to pay for the present relations with the State if the Church must submit to have the divine law of marriage violated and be made the instrument of immorality. The Duke of Newcastle writes as follows: "If the Bishops cannot determine, and without delay, to stand by the indissolubility of marriage and the sanctity of the Church's offices, I shall feel obliged to change my attitude towards disestablishment." "All the endowments of the Church," he says, "cannot be weighed against one such occurence" as this wedding. At a general meeting of the English Church Union, two days later, the same feeling manifested itself in a marked manner. It was declared, amid loud applause, that if the position revealed by this "pretended marriage" is to be acquiesced in as necessary in view of the established character of the Church, then it must be understood, once for all, that the Union would absolutely decline to have anything to do with Church defense. "Behold how great a matter a little fire kindleth!" This threatened break in the ranks of the defenders of the Establishment comes at a most critical moment, just as the Welsh bill is on its passage in the House of Commons. This fashionable marriage by a complaisant clergyman may have far-reaching results. It is said that the Bishop of London declined to interfere, thinking himself powerless. Now a large body of the staunchest Churchmen and most intelligent and influential men in England are on the verge of retiring from the contest with the enemies of the Church, and it is a question whether the cause of the Church can stand the strain. They have condoned many anomalies which from this distance seem all but intolerable, but when it comes to a question of good morals, it is laying the last straw upon the camel's back. *The Church Times*, however, counsels less radical measures. It proposes a civil marriage law: "Let the State enact, if it will, and we do not think that such an enactment would be a bad one, that every couple desiring marriage must make and sign a marriage contract before the civil authorities, and that they who desire that marriage solemnity which St. Paul calls a 'mystery' or '*sacramentum*,' may super-add it in the Church, and on the Church's terms only." "Civil marriage for all; the Church's blessing for those who desire it and who conform to her laws." This may be the wiser plan, but it seems rather hopeless to expect to get a parliament which at every point shows hostility to the Church to pass a measure calculated to strengthen the hands of its defenders. It will be in a new and conservative parliament, if ever, that the Church will have her opportunity, and it will be well if she knows how to use it.

The Prayer Book in the Proposed Constitution

There are two main obstacles in the way of the movement towards Church Unity on the familiar basis of an agreement between the Episcopal Church and the Protestant denominations. These are the Episcopate and the Prayer Book, in other words, the order and the worship of the Catholic Church.

The discussions which have been carried on since 1886, culminating in the letters of the bishops to *The Independent* a year ago, have made the serious nature of the first of these perfectly clear to all. The second has not been so explicitly ventilated, but that its importance has been implicitly recognized is clearly seen when we take into account certain phases of the movement during the last few years.

It is true no mention was made of the field of worship in the Declaration on unity in 1886, but, plainly, that statement had in view only those points which must be accepted by all before there could be any approach to an understanding. Not all of the ancestral heritage of the Church is there defined, or even all of those elements which "are incapable of compromise or surrender," but only those "parts" which lie at the threshold. There are some things, at least, which if not of the very essence of the Catholic religion, are so closely bound up with it, that without them the integrity of that religion is certain very soon to be fatally impaired. One of the chief of these is the system through which the Church from the earliest days has discharged the duty of worship, and which has come down to us in the Prayer Book. It cannot be a matter of inferior concern how a function of such importance is fulfilled, especially when we consider that the central and determining feature of it was ordained by Christ Himself.

But those who dream of a union to be effected by a confederation of Christian denominations, all of which shall be permitted to maintain their former systems of doctrine and customs of devotion, on the sole condition of allowing their ministers to receive episcopal ordination, were not slow to perceive the advantage which might be taken of the omission of the whole field of worship from the Declaration. Interpreting the Declaration to mean that all the bishops regarded as necessary to the accomplishment of unity was the acceptance of the Creeds, without definite interpretation; of the canonical Scriptures, as containing all things needful for salvation; of the two great Sacraments, without any determination of their significance; and of the "Historic Episcopate," without admitting its essential character as "part of the sacred deposit entrusted to the Church by Christ and His Apostles," they naturally argued that the matter of worship was to be left entirely open.

As a result of this, propositions were introduced at the last General Convention looking to the insertion in the Constitution of an article which would allow the admission of congregations into union with the Church without the use of the Prayer Book or of any settled form of worship. These propositions, it is true, found no favor in that convention, and it is not probable that they will meet with more acceptance in the near future, if they should reappear in any direct form. But it is necessary that the principle involved, which is an entire ignoring of the devotional system of the Catholic Church, should not be admitted in any form, however indirect.

It is in this connection that it becomes important to study with care the most novel feature of the draft Constitution recently published by the Joint Commission. This is the "Declaration" which it is proposed to prefix to that important instrument. It is at once seen that while this preamble professes to define the relation of this Church to the One Holy Catholic and Apostolic Church, and to vindicate its claim to be an integral part thereof, it is in reality based upon the "Quadrilateral" of 1886, which had no such object in view, but as addressed to the Protestant religious world, was inevitably a minimizing document.

Here, where we might look for a tolerably full statement of those features which assimilate us to the Catholic Church at large, no mention is made of the important fact that we possess a liturgical system, which is ours by direct inheritance from the undivided Church and is Catholic in all its parts. We must be on our guard, lest by admitting in the forefront of our Constitution an imperfect statement of this kind, we may unawares afford some vantage ground for future disparagement of a part of our Christian heritage which is of inestimable value to the maintenance of the true sense of the Creeds and to the development and preservation of the life and worship of the Church. The phraseology of such an introductory declaration or preamble, will necessarily affect the interpretation of the entire document to which it is prefixed. We are not surprised after this to find that the Commission has thought it well, in Article IX, on alterations of the Prayer Book, to take away one of the safeguards which the Convention of 1892 endeavored to provide in the Constitutional Amendment which is now before the Church, awaiting final action in 1895. A comparison of the two proposals will show that the Commission would only require such an alteration to run the gauntlet of a strict majority of *all the bishops entitled to votes* and of *all the dioceses entitled to representation*, on its final passage; while the amendment of 1892 would require this test to be applied upon the first passage as well as upon the final ratification of the proposed change. There were many who would have desired even more than this, who thought that a two-thirds vote would not be too much to demand in a matter of such vital importance. The amendment of 1892 was of the nature of a compromise between this extreme requirement and the old provision, which allows action on the Prayer Book to be effected by a majority of those present in each house when the vote is taken.

We do not think the Church will be satisfied with any security short of that afforded by the amendment as it was passed by the Convention of 1892.

That year saw the completion of the new Standard Prayer Book. It was fitting that that work should be closed by a provision expressing the general conviction that alterations in the Book of Common Prayer ought to be a matter of extreme infrequency, and in fact ought not to be accomplished without something like virtual unanimity.

The substantial elements of the offices of worship contained in the Prayer Book belong to a sphere of things which lie back of the special organization and constitution of the American Church. The English bishops would not grant us the episcopacy until they were assured that the integrity of our worship was to be preserved. It is in the Prayer Book and loyal adherence to it that the assurance is to be found that "this Church is an integral part of the One Holy Catholic and Apostolic Church." Here men may find what it holds and what it does. Here is to be seen what the institutions are through which its life is maintained and perpetuated, and what is the significance which it attaches to its faith, its rites, and its order. No brief and minimizing statement of principles can be admitted while the Prayer Book is relegated to a secondary place. It is a policy fraught with danger which would allow the Prayer Book to be considered merely as a manual of devotion which this particular religious society has chosen to adopt. It ought rather to be guarded even more carefully than the Constitution itself.

While it is true that the system of the Prayer Book is an obstacle to prevailing schemes of union equally with the episcopacy itself, it is also true that it is right that it should be so. It was not for nothing that our forefathers contended for "forms of prayer," or "prayers out of a book." They were in reality vindicating the integrity of Catholic worship. They were defending a system by which the life of the Church is kept in harmony with the Christian life of the Catholic Church of all ages, and moulded into conformity with the Faith in its true meaning both explicit and implicit.

We thoroughly agree with Dr. W. D. Wilson in his essay entitled "The Church Idea," when he says that no unity on the basis of the "Quadrilateral," without uniformity in worship—the use of the same liturgy—would be of any real value even if it could be effected. Suppose, he says, all the preachers of the various denominations should receive episcopal orders and yet go on with their congregations and their services as they are going now, there would be no gain in the matters in which unity chiefly consists and for which it is most to be desired. So far as the evils of sectarianism on the popular mind are concerned there would be no improvement. On the other hand, the good effects of liturgical worship would be entirely wanting. By the use of the Prayer Book, with the system of the Christian year, all the great facts on which Christianity rests are kept fresh in the minds of all. Besides this, in the words of our worship not only is the right attitude of the soul towards Almighty God always exhibited, but the doctrines of the Faith are so impressed upon the mind and heart "that they become, as it were, innate ideas," "a part in fact of the common sense of our daily lives."

Dr. Wilson puts the case very forcibly in the following words: "Suppose, a thing which I neither advocate nor think likely to be done, but suppose, I say, that all these (sectarian) congregations with their present ministers and without ordination as we now require it, suppose, as I say, they all, ministers and congregations, should adopt our Prayer Book with its offices and use them as we now do, there would be complete union and unity too, as far as nine-tenths of our population is concerned. In fact most of them know or care little or nothing about ordination. They recognize every man, who is generally received as such, as duly ordained over them as much as any other."

There can be no doubt of the truth of this. Interior unity, unity of heart and life, is impossible without substantial unity of worship; and any other kind of unity is but a sham. The Church is not prepared to let go the substance, the forms consecrated by centuries of use, by which the whole character of her life is built up and sustained, in order to grasp at a delusive shadow.

Five Minute Talks

BY CLINTON LOCKE

XIV.

People who are so smart that they cannot believe in the supernatural, are all the time trying to find some way of accounting for the universal belief in it, for you find it everywhere, and among nations in every stage of advancement. There may be a few little tribes where it does not seem to exist, but when you look close into them, you will find, as Prof. Huxley says, that "while there may be savages without God in any proper sense of the word, there are none without ghosts," and a ghost is only one form of the supernatural. These enemies to the supernatural will tell you, when asked to what they attribute this universal belief in some kind of a supervising deity, that ages ago a certain tribe had a very distinguished chief, whose memory they greatly reverenced when he died, and gradually they grew to think that he influenced their fortunes, and brought them good luck in hunting, etc., so they took to worshiping him and invoking him—thus he became their god. They conquered other nations, and forced them also to worship him, and so the cult spread, and all the world was infected with it. Or they will reel off another fairy story to you, and tell you that many years ago men were terrified by earthquakes and floods and so on, and out of fear they began to pray to the earthquakes, and so on, not to harm them, and in that way a crowd of gods came to the front. Or they will tell you that primitive men thought they saw ghosts, especially when they went to bed in the dark, and they began trying to propitiate the ghosts and offer them fruit and animals, so that they would not harm them, and so, by degrees, the ghosts became their gods.

But all these makeshifts cut a pretty poor figure when you study the career of man and see what an enormous influence this idea of the supernatural, or of God, which is the same thing, has had in the evolution of humanity; how it has always been the great motor-power; how the questions connected with it have been those around which all humanity has revolved. Something so persistent, so universal, calls for some nobler source than an honored ancestor, or an unsubstantial ghost, or the fear of thunder. It is much more logical to hold that all men believed there was a God, simply because there was one, just as you and I think now when we see a house, that some one built it. But these very acute people cry: No matter how the idea of the supernatural got into the world, it was a childish idea, meant for the infancy of the race, and it has been blown to atoms by the explosives of our day. Knowledge of all kinds has not left it a leg to stand upon.

Now, that kind of talk has been going on ever since the time of Christ, and during the last century, when knowledge has been most extended, has been heard on every tongue, and has been even adopted by some governments, but somehow or other, this troublesome supernaturalism, like the spot on Lady Macbeth's hand, will not "out." It still influences all the habits and customs and laws and ethics of civilized and uncivilized nations. All the ideas of liberty and government and mutual relations of men are bound up with it, and even the gentlemen who scoff at it, and the workmen, who so often utterly neglect it, cannot possibly escape from its influences, its prescriptions, its tendencies. I do not apply this to the Christian belief in the supernatural alone, but to the Turkish, to all the great pagan creeds. I have been traveling lately quite extensively in Moslem countries, and the belief in the supernatural is about the liveliest thing you find, and Hindoos give every year a good deal more money to show their firm belief in it than even Christians do.

Take our own country. A set of very broad-mouthed speakers is constantly declaring that Christianity has had its day, that it is just a hollow sham, and really influences no sensible person. You read this in much of the modern poetry. It forms the stock argument of the men and women in the nasty novels now so popular, who never can love their own husbands and wives, but must always be running after their neighbors' husbands and wives. It is loudly applauded at workmen's meetings. Mr. Robert Ingersoll makes a great deal of money by spouting it before large gatherings, which break into tumultuous approval; but it is just "great cry and little wool." There never was more money spent for the supernatural than now. It never had more brilliant defenders. It never exerted more influence. It never gathered larger crowds of workers. Just because some ways in which it was formerly held are found to be foolish ways, no more affects the vitality of it than discovering a better way of preserving apples affects the reality of the apple. The supernatural still moulds the world, and Mr. Herbert Spencer, who hates it as the devil hates holy water, has to wring his hands and say: "The supernatural element survives in great strength down to our own day. Religious creeds, established and dissenting, all embody the belief that right and wrong are simply right and wrong in virtue of divine enactment." Yes, Mr. Spencer, that is so. It is an undying instinct in man. Neither you nor any other mortal can squelch it.

Let us Wipe out the Debt

DEAR LIVING CHURCH:—Your readers have doubtless seen the recent statement of our Board of Managers. If raised promptly, $35,000 will pay off the debt and enable them to begin the new year with a clean sheet; $65,000 have been pledged in several sums, but to secure these liberal offers, the balance of the $100,000 must be forthcoming at once. The Board has just met, and it was generally felt that the occasion was one of grave anxiety, as it was the day appointed for voting the salaries and pledges for the coming year. Not to make the appropriations for carrying on our work means the paralysis of our missionary operations and untold suffering for those already in the field. On the other hand we have no right to ask our trusted representatives, the Board of Managers, whom we have charged with such grave responsibilities, to vote money for the future when the amount they have voted in the past in our name and by our authority has not yet been paid. It would seem therefore that the action of the Board in thus postponing its engagements until the clergy and their congregations have all responded must commend itself to all as at once honest, business-like, and wise.

Now what shall we do about it? If every congregation which has not yet responded to the appeal of the Presiding Bishop will do so at once, the balance due will be greatly reduced, if not entirely extinguished. Moreover, we cannot doubt that there are both churches and individuals not a few who, though they have given once, will be glad and ready to give again. The very reason assigned by many parishes for not responding to this call, viz., the financial depression so widely felt which makes it exceedingly difficult to meet local, parochial, and diocesan demands, accounts, also, for the deficit in the Board's treasury. If one member suffer, all the members suffer with it. Let us, as loyal Churchmen, rejoice to bear our part. Let us rise above mere congregationalism to an appreciation of the needs of the whole Church. Let us meet this emergency. Let us realize the gravity of the crisis. Let us clear off this debt.

I enclose a check for $103.13, coming from nineteen mission stations in Wyoming and Idaho.

ETHELBERT TALBOT.

DEAR LIVING CHURCH:—At the last meeting of the board of managers of the Board of Missions, held at the Church Missions House, New York, May 14th, it was

Resolved, That the question of the appropriations for the ensuing year be postponed until June 4th, in order that longer time may be had for the obtaining of pledges to secure the treasury against debt, and in the hope that the necessity for curtailment may be removed.

It was also announced that $65,000 had been pledged, of which four pledges of $10,000 each are conditioned upon the whole sum of $100,000 being raised promptly. It is therefore necessary to secure $35,000 in order to make the pledges available.

Not only the good name of the Church, but her missionary work, is imperiled by our failure to respond with generous offerings to the appeal of the Presiding

Bishop. It is a time for deeds and not words. Anxiety fills the hearts of those who are interested in Church extension. The faithful men who are willing "to endure hardness as good soldiers of Jesus Christ," should not be permitted to suffer at their posts of duty by the reduction of their meagre stipends, when those who profess to be Christians are living in ease, luxury, and self-indulgence. Can we not do something to arouse the indifferent and others to the urgent necessity of an immediate and generous effort that will enable the board of managers, with honesty, to continue, if they are unable to increase, the appropriations of last year?

GEO. WORTHINGTON.

A False Parallel

FROM *The Diocese of Springfield*

We are reminded every now and then, by some defender of modern heresies that are rampant in the Church, or by some pleader for "fairness all round," that there was a time when the Tractarian or Catholic school was most bitterly and fiercely assailed from every quarter. The Church papers, the secular press popular preachers, nay, almost the whole bench of bishops, set themselves in array against it. We are hardly as yet free from the bitterness and acrimony of that strife. Yet, after all, we are told the Church's broad and tolerant spirit has prevailed. The men who were reprobated by the last generation as the corrupters of the Church, are magnified by the present as its rejuvenators. Keble, Pusey, Church, even Newman (great as was his failure), are names revered even by many who do not in all things follow them. Even so, we are told, will it happen to those who to-day are looked upon with suspicion. The Church is bound to tolerate their teaching as she did that of the Tractarians. We ought to have learned our lesson from such a recent past. Why all this furor, heat, and acrimony, this "heresy hunting" in regard to those who teach the doctrines of extreme Broad Churchism, who deny our Lord's Virgin Birth, and count all men sons of God by nature, and are styled by the secular press "Unitarian Episcopalians?" What need is there for a solemn and weighty Pastoral, or why should any Bishop become disturbed over these things? Be calm. Let mild toleration rule. The Tractarians were tolerated, so should be the Unitarian Episcopalians.

Not to say anything at present about the sort of toleration which the Catholic school received (Newman's Apologia, the Life of Dr. Pusey, and Dean Church's writings will tell that story), our purpose is now simply to address ourselves to the argument just stated. A parallel is drawn as a plea for toleration and for silence. We deny that such a parallel can be drawn. The Tractarian Movement succeeded in the face of the bitterest intolerance, because its aim was to bring the Church back to a loyal, loving, and vital acceptance of the fundamental truths taught in her own formularies. The cry was always "To the law and to the testimony;" to the Prayer Book and Holy Scripture, to the Church's own continuity of tradition and history, to her great divines, and, back of them, to the Fathers of the undivided Church, and to the general councils. The Oxford movement was bound to dominate the Church, because it appealed to the consciences of Churchmen to be honest in the interpretation of their own formularies. The parallel attempted to be drawn between the Oxford school and the Boston school (with some New York in it, and a small pinch of Providence) will exist when the teachings of the latter shall successfully endure the same test of the Prayer Book. When men come to believe that the petition in the Baptismal service that God "will grant to this child that which by nature he cannot have," that the statement in the Catechism, "for being by nature born in sin the children of wrath, we are hereby made the children of grace," means that we are by nature children of God; when men are persuaded that the statement that our Lord "was conceived by the Holy Ghost, born of the Virgin Mary," may be taken to mean that He was *not* miraculously and supernaturally conceived and born of a virgin mother, then the alleged parallel will exist, and may be urged as a sound argument for loving toleration and charitable silence.

REASON and faith resemble the two sons of the patriarch, reason is the first-born, but faith inherits the blessing.—*Culverell.*

Bishop Schereschewsky's New Version

CORRESPONDENCE PUBLISHED BY PERMISSION

EPISCOPAL ROOMS,
Philadelphia, May 11, 1895.

MY DEAR BATES:—As I told you when we last met, I was interested in your letter of the 4th, and sincerely hope that the money which the Bishop needs for the publication of his translation can be secured.

It occurs to me that a short letter from you to the Church papers, embodying the substance of what you wrote me, might influence some, who had not yet contributed, to send an offering.

Very sincerely yours,
O. W. WHITAKER.

The Rev. D. M. Bates.

[The following is a part of the letter to which the Bishop of Pennsylvania refers:]

CLIFTON HEIGHTS, PA.
May 4, 1895.

THE RIGHT REVEREND O. W. WHITAKER, D. D.

MY DEAR BISHOP:—I trust it is not amiss for me to call your attention, as the head of the diocese perhaps most interested in foreign mission work, to the real significance of the publication *at this time*, of the New Version of the Scriptures into Wen Li, just completed by Bishop Scherschewsky.

The important point which I have not seen anywhere noticed is this: By a coincidence not brought about through any human foresight, just at the time of the completion of a desirable translation of the Scriptures, the occurrence of a war disastrous to China promises to result in an entire revolution of the attitude of that empire to Western civilization. The danger to the nation is its welcoming only the material side of our civilization. At such a crisis surely the representatives of Christianity ought to be equipped with a version of the Bible of sufficient literary excellence to be a worthy expression of what the Bible contains. Now how does the matter stand?

There are at present two Wen Li versions in use, known as the "Bridgeman" and the "London Mission."

The Bridgeman version has been aptly described as "very good Bible, but poor Chinese;" the London Mission, as "excellent Chinese, but very poor Bible."

Bishop Schereschewsky's aim has been to put the Scriptures into such literary form as would be free from two drawbacks; to produce a version which would not sacrifice meaning to literary style, nor literary style to meaning; a Bible which would not be in too "high" a literary form to be intelligible, nor so coarse in expression as to provoke contempt among a people above all others exacting about the literary expression of what they read.

Bishop Scherechewsky has unquestionably accomplished his purpose in the new version. Can it be regarded as mere human chance that such a needed translation is completed just at the moment the minds of the Chinese are turned to the West with a readiness to learn from us never before known?

Of course the matter appeals to me more strongly than to many, though not, doubtless, than it would to you, whose sympathies are so alive to the interests of foreign mission work. And so I have ventured to think that what appears to me to be the crucial point of the whole matter would not be without interest to you, and to all, if it were understood.

I remain, with great respect,
Very sincerely yours,
DANIEL M. BATES.

Letters to the Editor

SERIOUS CHARGES

To the Editor of The Living Church:

May I beg the courtesy of your columns to lay before yourself and your readers, and thus, I hope, before the Church, a matter which seems to me to be of the most vital importance, and this importance must be my excuse for the length of this communication.

You have noted from time to time sad signs which show but too clearly a falling away from the truth of God, as "sufficiently contained" in the Holy Scriptures, and "as received by this Protestant Episcopal Church in the United States of America." These points have been dwelt on in your columns by others far better fitted for the task than myself.

The matter which I wish to draw attention to is something even more serious, *viz.:* The denial of the unity of the Godhead. The great glory of the ancient dispensation, the revelation made by God to our fathers, "Hear, O Israel, the Lord, thy God, is one Lord," the great truth which even Islam glories in, and which our Blessed Lord expanded so that we know that in that divine unity there is a trinity of persons—this doctrine of monotheism has been openly repudiated by a presbyter of the diocese of Pennsylvania, the Rev. James Haughton; not incidentally but on a public occasion, *viz.*. Before the diocesan convention of 1892; not in an extemporaneous address when (as we are asked to believe was the case with Dr. Newton) the shorthand writers may take down exactly the opposite of what is spoken, but in a written sermon, which was afterwards printed by its admirers and distributed through the diocese. When during the past winter a vacancy occurred in the clerical membership of the Standing Committee (caused by the lamented loss of the Rev. James L. Stone, D. D., of Chicago) the other members filled the vacancy by choosing Mr. Haughton, it may well be that in doing so they had forgotten his sermon of the year before. Be this as it may, some of us whose memories were better, and whose hearts had been wrung at hearing the divine unity assailed at a celebration of the Holy Communion, and in the presence of the Bishop of the diocese, without a word of reproof, had a few of the clearest passages printed on slips and distributed to the members of the convention the day before the election took place. These passages were in the hands of the members of the convention for over twenty-four hours before they were asked to cast their votes, and the person nominated in the room of Mr. Haughton was the Rev. Dr. Paddock, the rector of St. Andrew's church, the church founded by Dr. Bedell.

When the vote was taken it was found that Mr. Haughton was elected upon the first ballot, and that by a very large majority; in fact, the votes cast for the Rev. Dr. Paddock were almost exclusively those of so-called "Ritualists," who appear to be almost the only clergymen left who have any care for a belief in the unity of God, the Incarnation, and Resurrection of Christ, and the inspiration of the Bible. It is pleasant to be able to remark that the laity gave Mr. Haughton only a majority of four.

Thus, with their eyes open and with the proof in their hands, the clergy of the diocese of Pennsylvania have placed in the Standing Committee a person of unsound views on the very root doctrine of all true natural religion, *viz.:* The unity of the Divine Being, and this gentleman is in that body to vote upon the fitness of those elected to the episcopate, and of those seeking admission to candidateship and to Holy Orders!

No doubt it will be said that these charges are but inferences from what Mr. Haughton said, possibly fair and logical inferences, but yet that Mr. Haughton himself does not accept these inferences. I now proceed to prove that they are not inferences but plain, distinct, unequivocal statements. Mr. Haughton's whole sermon is singularly free from indistinct writing. He perfectly, clearly, sets forth his thesis, which, converted into the language of Catholic theology, is this: There are three Divine Beings, of whom the second came down to earth, leaving the other two in heaven, and staid on earth for thirty-three years. During this stay He was indeed a God but had made over to the other two Gods all his power, so that they alone ruled the universe. This incarnate God did not know that He was God until at twelve years of age he had a dawning consciousness of it, which afterwards lay dormant and only awoke by the action of the third God who came upon Him at his Baptism and taught Him who he was.

I proceed now to prove that such is the teaching of Mr. Haughton's sermon.

1. The idea of unity in God precludes the possibility of any separation of the Divine Persons. If they were separable they would be three Divine Beings, not one, that is to say, three Gods. Mr. Haughton affirms "in a real sense . . separation and loss within the sacred Trinity itself." The whole passage is as follows:

"In a real sense, although one we cannot explain or fully represent to ourselves, the Incarnation must have caused, during thirty-three years separation and loss within the Sacred Trinity itself." Page 12.

Another characteristic of the unity of the Godhead is His unchangingness, so strongly and often dwelt upon in Holy Scripture. The mutual relations of the Persons of the Holy Trinity (termed in theology "the Notions") are eternal and absolutely unchanging because they are necessary to the Divine Being. The Nicene Council defines the eternal generation of the Son: "If any man shall say that there ever was a time when the Son of God had no existence let him be anathema," and the same was taught of the eternal procession of the Holy Ghost by the Council of Constantinople. These mutual relations of the three Persons in the one true God are fixed therefore, and unchangeable, springing from filiation, procession, paternity, and active spiration. Any change in these "relations" would destroy the Trinity in unity, making three Divine Beings, that is three Gods. Such a change Mr. Haughton affirms as follows:

"The Incarnation involved an act of sacrifice on the part of the Father, that must have affected the mutual life of the Holy Trinity, for a time changing the relations of that life, if not changing them forever." Page 12.

2. In the following passage we are expressly taught by Mr. Haughton that God the Son, during the thirty-three years of his life on earth, did not rule the universe.

"They reasoned that the Son of God must have been at the same moment lying in a woman's lap and dependent on her loving care, and also ruling the world; lying asleep in the hinder part of the storm-tossed Galilean craft as man,

but ordering the winds and waves there and everywhere else as God; spending the night in prayer before the momentous choice of His twelve Apostles, and yet enjoying at the same moment, by right of His divinity, absolute knowledge of men, power to make instantly an unerring choice. But we are coming more clearly to perceive that such a theory not only involves a mental contradiction, but deprives our Lord's earthly life of its reality." Pages 14 and 15.

It will be noticed that in the foregoing passage Mr. Haughton is referring not to the Sacred Humanity but to "the Son of God."

3. The doctrine that our Lord was forever (as he said of Himself) "in the bosom of the Father," even when incarnate here upon earth, is expressly denied, and the faith of the whole Church of God throughout the ages is declared to be "the old theological evasion." The passage set before the eyes of the Pennsylvania clergy reads as follows:

"The old theological evasion (is) that God gave His Son in one way, but kept him in another, and that while He communed with His Son in His finite and humble condition through the veil of His flesh and of His human consciousness, He at the same time kept Him in His bosom as before, and ruled the world by Him." Page 12.

4. Our Lord's ignorance of his own Godhead is taught as follows:

"No words of Scripture appear to imply that Jesus, when He lay in Mary's arms, or while He worked in Joseph's shop, knew with clear, celestial knowledge, that He was God's true and only begotten Son and the Heir of heaven. Nor can we, in view of the entire history, quite conceive of such a thing. It certainly appears as if it *came* to Him; and if it did, if the scene in the temple at his first visit as a boy marks the lighting up of a conviction, which then lay quiet for a period, but at His Baptism blazed full and clear never to go down, must we not suppose that this divine-human consciousness was conceived and nourished in Him by the Holy Ghost?" Pages 20 and 21.

Besides these, there was one more passage printed for the use of the convention, a passage which apparently teaches a doctrine so horrible that one can hardly conceive how it ever could have been written. It was new to me to hear that any man professed to believe in a God of whom a moral development could be predicated, and yet this is what the following sentence seems to teach:

"We perceive that God, as truly as man, has a history, a moral history, a development, if you please an evolution, of inner life." Page 13.

In all this, except the last, there is nothing new. They are but the old heresies of the first three hundred years revived. But there is something new and horrible in the thought that persons entertaining such errors, errors striking as they do at the root of all true theism, can be elected to such positions of trust in the Church as the membership of the Standing Committee, and that in preference to such a man as the Rev. Dr. Paddock, who has (so far as I am aware) always affirmed and taught the great truths of the Gospel scheme.

In closing I wish to express my sorrow that my poor health prevented me from being present at the sessions of the convention and from voting for Dr. Paddock.

HENRY R. PERCIVAL.

Philadelphia, May 12th, 1895.

CANCELLED STAMPS

To the Editor of The Living Church:

With no desire to appear in print, will you kindly allow me to state to the readers of THE LIVING CHURCH, who have interested themselves in the city mission work of St. Peter's parish, St. Paul, by sending cancelled postage stamps to the rector, in response to an appeal recently made in THE LIVING CHURCH for contributions of this character that only *old issues* (stamps used upon letters twenty or more years ago) and Columbian stamps of the higher denominations have any value? And for the benefit of others who may be tempted to use the stamp method of raising money we may state that, thus far, our mail in this direction has chiefly been composed of packages of the most common 1, 2, and 3 cent stamps of current or recent issues, together with letters of inquiry from Canada to the Gulf asking "how we make it pay?" We don't! 50,000 *old issues* or Columbian stamps will support our mission a year, but 50,000 recent issues, never!

ANTHON T. GESNER.

St. Peter's Church, St. Paul.

Personal Mention

The Rev. Thos. B. Barlow, rector of St. Paul's, Rantoul, Ill., having accepted a unanimous call to the rectorship of St. Paul's church, La Porte, Ind., should be addressed accordingly.

The President has appointed Archdeacon M. M. Benton, of Kentucky, a member of the Board of Visitors to the Naval Academy at Annapolis.

The Rev. Oscar S. Michael, rector of St. Barnabas' church, Third and Dauphin sts., will be absent from his parish for three months on a trip to the White Mountains. The vestry of the church have voted him leave of absence to recover impaired health.

The Rev. H. K Brouse, M.D., should be addressed at Waxahachie, Texas.

The Rev. G. E. Purucker sailed on May 11th for Holland, in the steamship "Obam."

The Rev. Alexander Hensley has accepted the rectorship of St. John's parish, Versailles, Ky.

The Rev. W. W. Newton has sailed for England.

The Rev. E. C. Saunders has accepted the rectorship of the church of the Messiah, Rhinebeck, N.Y., to take effect at the end of this month.

The Rev. Jas. B. Werner has resigned the rectorship of Christ church, Susquehanna, Pa.

The Rev. J. R. Bicknell has become priest in charge of Trinity church, St. Augustine, Fla.

The Rev. S. B. Moore has removed from Taunton, Mass., to 307 Sunset ave., Asbury Park, N. J.

The Rev. A. DeR. Meares and wife have returned from their wedding trip, which was spent in California. They will reside at 1106 Potomac st., Baltimore, Md.

The Rev. C. Ernest Smith will start in June on a trip north, and will be absent from Baltimore about one month.

Ordinations

On St. Mark's Day, April 25th, at St. Mark's church, Anamosa, Iowa, Mr. Clarence Edward Webb, for several years a Methodist minister, was ordained deacon by the Bishop of Iowa. In the afternoon there was a service, at which time five received the rite of Confirmation.

On Friday, May 24th, the Rev. Harry Howe Bogert was ordained to the priesthood, in St. Stephen's church, Providence, R. I., by the Rt. Rev. Leighton, Coleman, Bishop of Delaware, for the Bishop of Rhode Island. The candidate was presented by his nephew, the Rev. Theo. B. Foster, of Pawtucket, L. I.; and the Rev. Wm. F. B. Jackson preached the sermon. Seven priests united with the Bishop in the laying on of hands, being the Rev. Drs. Daniel Henshaw and Geo. McClellan Fiske; the Rev. Messrs. Evelyn P. Bartow and W. F. B. Jackson, W. S. Chase, T B. Foster, and Archdeacon Wm. Tucker, D. D. The Rev. Mr. Bogert enters at once upon his duties as rector of the church of the Advent, Bensonhurst, L. I.

May 26th, the Sunday after the Ascension, an ordination was held at the cathedral of St. Peter and St. Paul, Chicago, when Messrs. John M. Chattin, Thos. J. Oliver Curran, and Edward L. Roland, all of the Western Theological Seminary, were admitted to the order of deacons. The sermon was preached by the Bishop of Chicago, upon the subject, "How the people ought to esteem the clergy in their office." The Bishop was also Celebrant. The Litany was sung by the Rev. Canon Knowles, whose voice it was pleasant to hear again within the walls which knew him so well in former years. The candidates were presented by the Rev. Dr. Gold and the Rev. J. G. H. Barry. The service was beautifully rendered by the cathedral choir.

To Correspondents

XENOS.—A proposition to allow the General Thanksgiving to be said by the congregation along with the clergyman was presented in the General Convention of 1889, and was defeated. There is no more reason for saying this prayer in concert than for saying the "Prayer for all conditions of men" in the same way. Both are general in the same sense.

INQUIRER.—We have never heard of more than four Evangelists. We had supposed the common interpretation of the six lights, with cross in the middle taking the place of a seventh, to be the seventold gifts of the Holy Ghost, symbolized by the seven-branched candlestick and by the seven lights before the throne. Of course the artificial light (the non-natural symbolizing the supernatual) also signifies that "Christ is the very true Light of the world."

Official

ST. STEPHEN'S COLLEGE, ANNANDALE ON THE HUDSON

The annual commencement will take place on Thursday, June 13th, at 12 M. On the same occasion the Hoffman Library will be opened. Barrytown may be reached by Hudson River railroad, by trains leaving New York at 8:30 A. M. and Troy 9 A. M., when carriages will be in waiting to convey the guests of the college to Annandale. R. B. FAIRBAIRN, Warden.

THE GENERAL THEOLOGICAL SEMINARY

The annual re-union of the alumni will be held at Chelsea Square, New York, on Tuesday in Whitsun Week, June 4, 1895. There will be a celebration of the Holy Communion in the Seminary chapel at 7 A. M. The business meeting will be held in Sherred Hall at 10:30. At noon the order of the day will be suspended to listen to the reading of the essay by the Rev. W. B. Frisby, of Boston, Mass. The alumni dinner will be at Clark's, on West 23rd st., immediately after adjournment at 2:30 P. M. Tickets for the dinner should be procured of the Rev. Alban Richey, 350 W. 21st st., New York, not later than May 31st.

BERKELEY DIVINITY SCHOOL

Thirty-ninth annual meeting of the Alumni Association, Tuesday, June 4, 1895. The annual service will be held in St. Luke's chapel at 7:30 P. M. The sermon will be preached by the Rev. W. H. Vibbert, D.D., of the class of 1862. The offertory will be for the Fraternal Fund of the Association. The usual social gathering will take place after the service. Wednesday, June 5th, Morning Prayer in St. Luke's chapel at 8:30 A. M. Business meeting at 9 o'clock, in the Hebrew room. The annual ordination of the Divinity School will be held in the church of the Holy Trinity at 11 A. M. The sermon will be preached by the Rt. Rev Cortlandt Whitehead, D.D., Bishop of Pittsburgh. The Bishop gives his reception to the alumni and other visitors at 4 o'clock. Evening Prayer in St. Luke's chapel at 7 o'clock.

Died

PAGE.—Entered into life eternal, at London, England, May 22nd, of pneumonia, Susan Haskell, widow of Dr. Calvin G. Page, of Boston, Mass., and daughter of the late Nathan C. Keep, M. D., of Boston, and brother of the late John H. Keep, of Norwich, Conn. For many years a member of St. Paul's church Boston.

"For all the saints who from their labors rest."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The annual appropriations have been postponed until June 4th, trusting that the contributions meanwhile may be sufficient to justify the continuance of the appropriations for the new year as at present.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S LANGFORD, D. D., general secretary, Church Missions House.

Acknowledgments

THE Rev. F. T. Bennett, priest in charge at Santa Fe, N. M., thanks Mr. James F. Neate for kindly sending him THE LIVING CHURCH each week. Mr. Neate will be glad to know that this copy is given regularly to a faithful communicant who cannot afford to pay for THE LIVING CHURCH, and she in her turn gives it to another.

Church and Parish

WANTED.—A priest at the South desires a permanent cure at the North, or supply for the summer. Single. Address "W," THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

A CLERGYMAN at leisure during the summer, would gladly supply. Best of references. Address PRESBUTEROS, LIVING CHURCH Office.

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

"THE ALBANY."—Select family house, delightful situation, within two blocks of, and overlooking, the ocean. Boating, fishing, bathing, close beside us. Special rates for season guests, also for June and September. For circulars, address MRS. M. A. HAYDEN, 310 Seventh ave., Asbury Park, N. J.

WANTED.—An earnest Catholic priest, devoted to the Faith, in the "broad" diocese of Mass. A good church and organ, a superior choir, five points of the Catholic ritual, sustained by a small but true parish. Town of ten thousand. Salary $800. No ritualist desired. Address B., care THE LIVING CHURCH.

SELECT family house, delightful situation, within two blocks of, and overlooking the ocean. Boating, fishing, bathing close beside us, perfect sanitation. Special rates for season guests, also for the spring and fall. For circulars, address Mrs. M. H. HAYDEN, The Albany, Seventh ave. and Bergh st., Asbury Park, N. J.

AN organist and choirmaster of many years experience with vested choirs, desires a change and a larger field of work. Strictly a Church musician in Anglican, Gregorian, and choral services. Original vocal method, unexcelled in choir results. Testimonials from important parishes and musicians. Position accepted on trial at a moderate salary. Address, "BENEDICTUS," LIVING CHURCH OFFICE.

TO PARISHES AND MISSIONS IN NEED OF A PRIEST.—I am anxious to obtain an appointment to enable me to return to the United States not later than the middle of September. After a long illness, which compelled me to give up my work in New York, I am now able to enter upon some settled work. I belong to the diocese of New York and would prefer to stay in that diocese, although I am ready to accept a suitable appointment elsewhere either as rector, priest in charge or assistant priest. As I have always worked on Catholic lines, wherever I go it must be understood that the Catholic Faith must be faithfully and fearlessly taught. Applications might be made directly to me at Denmead, The Grove, Wandsworth, S. W., London, England, or addressed care of THE LIVING CHURCH to be forwarded to me. All applications will be answered by mail within three weeks unless an acceptance by cable is specially requested.

W. SHARP, JR.

FROM FLORIDA—Let me here and now say, as my opinion, that THE LIVING CHURCH is the best and newsiest Church paper in the country. I will gladly do all in my power towards increasing the circulation. My theology agrees with the editorials in THE LIVING CHURCH as well as with the general tone and drift of the straight out doctrinal position taken by your admirable paper.

The Editor's Table

Kalendar, June, 1895

2.	WHITSUNDAY.	Red.
3.	Monday in Whitsun week.	Red.
4.	Tuesday in " "	Red.
5.	EMBER DAY.	Red.
7.	EMBER DAY.	Red.
8.	EMBER DAY. Red. (White at Evensong.)	
9.	TRINITY SUNDAY.	White.
11.	ST. BARNABAS', Apostle.	Red.
16.	1st Sunday after Trinity.	Green.
22.	2nd " " "	"
24.	NATIVITY ST. JOHN BAPTIST.	White.
29.	ST. PETER, Apostle.	Red.
30.	3rd Sunday after Trinity.	Green.

Reverence

BY M. A.

When we appear before the mercy seat,
And bend our heads in humble, earnest prayer,
Thou, God, hast promised us Thou wilt be there,
Though only two or three together meet.
Unto Thy temple, Lord, with willing feet
And hearts of gratitude will we repair,
For all Thy goodness, great beyond compare,
To render Thee our adoration meet.
And when the white-robed priest shall rise and say,
"The Lord is in His holy temple, now
Let all the earth before Him silence keep,"
May worldly cares not draw our thoughts away
From contemplation of God's love, and how
He guards us always with that love so deep.

Syracuse, N. Y.

One of the Sevenfold Gifts

A MEDITATION FOR WHITSUN DAY

BY CAROLINE FRANCES LITTLE

"Meekly, with one accord, the wondrous gift we seek,
That He, the Holy Ghost, our inmost hearts,
First cleansing, with all wisdom may enlighten."

Knowledge is not wisdom. Any one may acquire scientific or worldly knowledge. Wisdom is possessed only by those who have learned the hidden secret of the Lord; and "the secret of the Lord is with them that fear Him, and He will show them His covenant." The mental accumulation of historical or scientific data may belong to one who is proud of his intellectual ability; but wisdom dwells only with the humble and contrite spirit. Even the simple soul, unversed in the lore of this world, may be filled with wisdom and spiritual understanding. "O ye simple, understand wisdom, and ye fools, be ye of an understanding heart." Many a humble peasant has caught in transfiguration moments glimpses of heavenly mysteries, unknown and undreamt of by the haughty scientist. For "He gives Himself most fully to those who ask for Him secretly and often."

The gifts of the Holy Spirit are sevenfold. The Prophet Isaiah foresaw them as resting upon the Christ, the Saviour of the world. They are Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, Godliness, and Holy Fear. These were bestowed upon the Church at Pentecost, and they are also given to her children in Confirmation. What is wisdom, and how does it differ from the knowledge of the schoolmen?

"The fear of the Lord is the beginning of wisdom," says the wise man, "and the knowledge of the holy is understanding;" and again, "wisdom is the principal thing, therefore get wisdom. * * For wisdom is better than rubies, and all the things that may be desired are not to be compared to it." The blessed and adorable Spirit yearns to bestow upon us that heavenly gift. "Wisdom crieth without, she uttereth her voice in the streets. My son, attend unto Wisdom."

St. James says that "the wisdom that is from above is first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

St. Paul wrote to the Colossians, saying: "We do not cease to pray for you, and to desire that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding."

It is said that wisdom has been given to aid us in our search after God; but it also enables us, as we pray in the collect for Whitsun Day, to have a right judgment in all things, even in the affairs of everyday life. In the Incarnation we see all the sevenfold gifts resting upon the God-Man, in the fullness of perfection, for the Spirit was not given by measure unto Him. In Him are hid all the treasures of wisdom, and it is the work of the Holy Spirit, the Giver of Light, to reveal them unto us. "He shall take of mine and show it unto you;" and again, "He shall show you things to come."

We are living in the dispensation of the Holy Spirit. It is He, and He alone, who communicates to us sacramental grace. He is present at Baptism, is bestowed in Confirmation, and by His power the elements of bread and wine are made in verity the Body and Blood of our Lord. Thus it is only by the aid of the Holy Spirit, who teaches us to pray, who sanctifies us, and who puts good desires into our hearts, that we can obtain that heavenly wisdom which is the crowning glory of the sevenfold gifts. In the words of another, speaking upon the possession of this precious treasure: "Hence ariseth the revelation of secrets, the unfolding of Scriptures, the knowledge of things to come, freedom from the senses, inward partaking of heavenly goods, cleaving to the Divine Goodness, and the blessed freedom of oneness of Spirit."

What can the knowledge of this world profit us, if we do not also possess the true wisdom which balances and completes all other gifts? Knowledge alone puffs up the soul; but wisdom, being born of a spirit of humility, chastens the entire being, and makes us like little children; thus may we enter into, and comprehend the wonderful mysteries of God. So, desirous of this holy gift, the Church teaches us to pray, in one of her beautiful, devotional collects:

"Come, O blessed Spirit of Wisdom, and reveal to our souls the mysteries of heavenly things, their exceeding greatness, and power, and beauty. Teach us to love them above and beyond all the passing joys and satisfactions of earth. Show us the way by which we may be able to attain to them, and possess them, and hold them hereafter, our own forever. Amen."

The Severity of Love

AN ALLEGORY BY GRETCHEN

I am only a blade of grass, and afraid the short story I have to tell is neither very interesting nor exciting. Still, it is a true story, and has its own little golden thread of romance running through it; therefore I tell it with the hope that it may catch the eye of some who understand the parable, and can bear witness to the truth it contains.

Perhaps to look at me now you would never guess that I was once a discontented, grumbling bit of vegetation, thinking, like some people, that because I was small and unattractive, rich neither in beauty of form nor grandeur of surroundings, there was no gladness or happiness in the world, at least for me.

I remember well looking one day with miserable comparison at the plot of ground in which I was growing, and then over at the flowers blooming gaily on either side of where I stood; for I must explain we were all living in a garden together, only the lawn ran down the centre of the garden, and the flower-beds were placed so as to form a kind of border to the lawn.

Thus we blades of grass lived, as it were, a distinct life of our own, and rarely met the flowers in our daily routine, though we often heard them talking, and had an occasional "good morning" or even short conversation with them.

But to return to my story. I was one day, as I said, looking over at the flowers, and wishing with all my heart I was one of them, when suddenly the window opened, and out came the Master of the house and garden, carrying a low basket-chair and book.

I knew he had come to read, and felt a strange little flutter of delight as he placed his chair close to me, and pushing his hat back to let the sunshine and air play on his brow, opened his book.

After a while he raised his head and appeared to be thinking, for one arm fell carelessly over the side of the chair, and presently I felt his cool hand touch me.

I was proud enough then, as he gently drew his long fingers up and down my rather slender stem, and I stood up as high as I could, thinking to myself, with a thrill of delight and conceit, that no flower in the whole garden had ever had such attention as this. But presently my pride received a crushing blow, for I heard the Master say quietly, as he passed his fingers over me for the last time: "This grass is growing much too quickly, and has no strength; I must see to having it cut next week." "See to having it cut." I knew what that meant—a long, sharp, rounded knife, called a scythe, sent whizzing all over the lawn, coming gradually closer and closer, till at last with cruel stroke it had severed every blade of grass from its parent root.

But the Master had said it, and come it must, and for a whole long, weary week I waited in an agony of fear and trembling.

The day arrived—the gardener and the scythe, whiz! whiz! in the distance; but nearer and nearer came the sound, and I knew my turn must come soon; a moment more, one final whiz! and the sharp scythe had passed over me, my long green stem that I had been so proud of was gone, and what was left was but the tiniest stalk of sturdy grass.

It was some days before I recovered from this cruel blow, and I often wept long and bitterly over my fate. But one morning early, looking up through my tears, I saw close to me a small white flower, called a daisy, looking so pure, and glad, and happy, with her face turned toward the sky, waiting for the coming of the sun.

Presently she caught sight of me, and said gently: "You seem to be in great trouble; can I help you at all?" and somehow she was so kind and sympathetic that I found myself telling her the whole story, and what my trouble was.

"Oh!" she said, with a happy laugh, when I had quite finished, "you don't understand a bit, or you would never trouble like this. The Master was wise, and right, and kind to send the gardener with the scythe. You were growing too tall, as he said, and could have no strength, so you would never have been any good.

"But now you must dry your tears and look bright and hopeful, and be glad when the sun shines; then you will grow as the Master meant you should, and be happier than you have ever been before, because none of us ever grow strong if we grow too quickly."

And I found she was right, and soon had the pleasure of feeling how good a thing it was to live in the bright sunny world, for I was able by degrees to put out little new shoots of grass from my roots, so that in time there were no dark, bare-looking places left in the lawn as there had been before.

And one day I again heard the Master's footstep, and this time as he came up I gladly lay down to let his feet rest on the cool sod. Need I tell you my joy was very great when I heard him say: "The scythe has done its work well, and the grass is growing strong, and fine, and beautiful!"

Beautiful—one of the words they used for the loveliest flower in the garden. What could I wish for more! But I had nothing to be proud of, because, you know, it was only through the Master getting his way in spite of my ignorant, rebellious thoughts that I am now what I am; and each morning as I lift up my face to the sun I feel a tear of gratitude steal down my cheek, and the tear seems like the dew of heaven, which helps to keep me cool and green for the coming glare and heat of the summer's day.

* * * * * * *

Well, that is the end of my story; but I think in the "Garden of God" something like it happens very often.

We grow quickly, as we think, and stand up proudly at the Master's touch, and then, in His tenderness and wisdom, He sends the sharp scythe of sickness, trial, or disappointment, which cuts us down, and leaves us moaning and rebellious.

And not until we look up through our tears do we see the white Angel of Hope, who laughs at our folly, and tells us what our mistake has been.

Then, and then only, do we begin to grow in truth, and humbly and gladly let the Master use us as He will when He comes again to His "Garden of Souls."

Full of joy are our hearts when we hear Him say we are growing strong, even beautiful, because we know the strength and beauty are but the work of His hand upon us; and tears of grateful love are on our cheeks as we rise each morning, refreshed and strengthened, to meet the sunshine of heaven and the heat and toil of this work-a-day world.

Love seemingly severe is surest by that test;
God's love severe, man's love severe, is love at best.

—*The Family Churchman.*

Book Notices

Judge Ketchum's Romance. By Horace Annesley Vachell. New York: J. Selwyn Tait & Sons. Price, $1.

An interesting tale of two countries, with incidents of local coloring from each. It is wholly free from striking moral, intention, philosophy, or other popular fad. It is a simple story which one can read and enjoy without being annoyed at its failures, or carried away with one-sidedness.

Civic Christianity. By William Prall, S. T. D., Ph. D., rector of St. John's, Detroit. New York: Thomas Whittaker. Pp. 209. Price, $1.

A fine, pointed directness, with full absorption in the subject and a clear manliness of expression, are the leading characteristics of this collection of parochial discourses. There is in them a noticeable absence of any effort after fine writing. The topics are arranged in such connective sequence that the book can be read continuously through.

History of the People of Israel. From the rule of the Persians to that of the Greeks. By Ernest Renan. Boston: Roberts Brothers. Price, $2 50.

This volume comprises a translation of the seventh and eighth books of this celebrated work. We do not, of course recommend it to any but those whose painful duty it is to acquaint themselves with the facts and fancies of higher criticism. The character of the work is well-known, its mingling of learning and speculation, clever criticism and audacious assertion, its diabolical irreverence, and fascinating style. Under all there is evident the dark spirit of pessimism, "without hope and without God in the world."

The Parables and their Home; the Parables by the Lake. By W. H. Thomson, M. D., LL. D. New York: Harper & Bros.

As the writer of this volume is the son of the author of "The Land and the Book," and was himself born and brought up in Palestine, the natural surroundings of the parables and their relations to the scenes and circumstances in which they were uttered, are very familiar to him. It is in the illustrations and clues which this familiarity with the country itself supplies, that the chief merit of this unpretending volume is found. It is the work of a thoughtful and pious man, presumably a Presbyterian, and while it may not contain much that is new or striking, it contains much that is well worth reading.

The Breath of God. A Sketch Historical, Critical, and Logical, of the Doctrine of Inspiration. By the Rev. Frank Hallam. New York: Thos. Whittaker. Pp. 103. Price, 75 cts.

When Mr. Hallam employs as title for his work, "The Breath of God," he very aptly indicates by that expression the best equivalent to be found for his own view of what is comprehended in the term "Inspiration." There are ten chapters devoted to a consideration of the "higher critics." The writer carefully warns all readers to bear in mind throughout that what is commonly called "the higher criticism" is as yet an immature and incomplete science, in which the alleged discoveries and the conclusions of one day are not seldom reversed or modified in the next.

Russian Rambles. By Isabel F. Hapgood. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

It is rare to find a traveler so well fitted as Miss Hapgood to bring back a true report of the country she has visited. To begin with, her knowledge of the language gave her a vast advantage over the average traveler. Then her unusual knowledge of the history and literature of Russia completed her intellectual equipment for the work she took in hand. But what is even more than all this, is her complete freedom from that prejudice of race or nationality which makes it so difficult for ordinary people to judge fairly the institutions, customs, and life of countries outside their own. There is an instinctive feeling that all foreigners are barbarians, and that unfamiliar institutions, modes of thought, and habits of action, are necessarily bad. Most travelers carry with them a certain assumption of superiority. Miss Hapgood's open-mindedness, her habitual freedom from antecedent prejudice, and her very unusual capacity of throwing herself into sympathy with her surroundings and with the people amongst whom she is brought, are qualities of the utmost value, and, taken with literary culture and capacity of a high order, must insure a book of more than ordinary interest. She does not, like so many writers, expend her energies upon the trivial difficulties and perplexities which beset the path of the traveler in much the same fashion in all countries, but with a true sense of proportion singles out what is really characteristic. To crown all, the book is pervaded with a hearty sense of humor, and an air of enjoyment, such as are the usual attendants of a really sympathetic temperament. In a writer thus equipped, we are prepared to find an account of Russian people and Russian life which we can accept as true. We can often see, in particular instances, what a different interpretation another writer might have put upon the same facts, and we can also see how he would have been wrong in so doing. Some of the salient features of the book are the accounts given of "Passports, Police, and Post-Office in Russia," experiences "with the Russian Censor," and the reminiscences of Count Tolstoi. There are multitudes of interesting incidents scattered through the volume, and one cannot rise from its perusal without feeling that he has acquired an inside view of the common life of the people which no study of governmental policy, or of mere dry statistics, could ever convey. Such a work is an excellent supplement to the writings of Kennan and others who have been concerned to expose great and glaring abuses and exertions of tyrannical authority. It is not that Miss Hapgood undertakes to excuse or palliate such things as the administrative exile system, or the expulsion of the Jews. She simply presents another side which must be taken into account if one desires to gain any true view of Russia as a whole. The writer is full of enthusiasm over the services of the Russian Church, and especially the beauty of the music, which, as our readers know, is purely vocal, no organ or other instrument being allowed. She thinks that people in other parts of the world who attempt to chant should come to Russia to learn how. We have rarely met with a book of travels from which we have derived so much interest and instruction. No one who wishes to form a true idea of Russia "in every-day clothes" can afford to be without it.

The United Church of the United States. By Charles Woodruff Shields, Professor in Princeton University. New York: Chas. Scribner's Sons. 1895. Pp. xi, 285. Price, $2.50.

Prof. Shields has long been before the religious world as a zealous promoter of Church unity, as he understands it, and has been noted of late for his advocacy, from the Presbyterian standpoint, of the so-called Quadilateral of our bishops as a basis of unification. The various essays on the subject which he has contributed to periodical literature since 1885, are gathered into this volume, along with several additional ones. It is hardly necessary to give in outline the contents of these essays, they are so well known, and we shall confine ourselves to a few remarks on the position which Prof. Shields assumes. If we are not able to share in his optimism, and cannot accept some of his ideas concerning the nature and conditions of unity, we, at all events, have the highest admiration for his amiable spirit and patience with those who differ from him. The unity at which Prof. Shields aims, in common with certain well-known Churchmen, is, as the title of his volume indicates, the formation of a "united Church of the United States," which shall include the various denominations of this country without destroying what they stand for. He urges that such unity cannot be theological, but must be based upon polity and upon the actual consensus in doctrine of existing Churches, as he terms them. He thinks that the Quadrilateral affords the necessary basis, as expressing an existing consensus. No evangelical Christians, he urges, reject the Scriptures, or the ancient Creeds, or the two Sacraments of the Gospels; and the Episcopal polity, if not tied to any doctrinal theory as to its origin, sanction, and necessity, includes in effect the polities existing in this land. His plan, which he calls one of "organic growth," is that by means of concurrent ordinations a ministry should be formed in the various denominations, the validity of which will be acknowledged by all alike, and that a carefully regulated reciprocity of pulpits should be adopted. He thinks that this would lead to mutual assimilation, resulting in final unification. Now we believe that, quite apart from what appears to us to be an exceedingly visionary quality inhering in his scheme, certain fundamental fallacies cling to it which must result in its non-acceptance by our bishops. Without discussing the matter at length, we will point out three fundamental misconceptions which vitiate the whole plan. In the first place, Prof. Shields' plan involves the practice on the part of our bishops of ordaining men to the sacred ministry without any safeguards as to the doctrinal position to be assumed by them when thus ordained. They would be ordained with schismatic ministrations in view, and in possession of convictions known to be anti-sacerdotal and opposed to the Faith of this Church. Once ordained they would pass beyond the control of the bishops who ordained them, who would be unable to exercise discipline over them, no matter how dangerous their inevitable heresies might be. In fact, if such procedure gained the sanction of this Communion, fundamental heresy could gain a recognized status within the Church. This suggests Dr. Shield's second mistake. He regards theological unity as impossible, and says that "if history teaches anything plainly, it shows that the attempt to organize Churches on the basis of mere dogmatic distinctions will always tend to schism rather than unity." He therefore urges an ignoring of the doctrinal theories wherein denominations differ, and an adoption of the actually existing agreement in doctrine and ritual, along with the Episcopal polity as the sufficient basis—the Episcopal polity being treated without reference to theories about it, and in such wise as to conserve under its wing the Congregational and Presbyterial polities. The fallacy of all this lies in confounding necessary doctrine with theological distinctions. The latter are useful for defending the former, but what prevents a closer approximation in the religious world is a diversity of fundamental doctrine—not a mere theological diversity. If the Faith of this Church is true, Presbyterianism is not only of a different theological type, it is heretical; and one of the conditions which must be reckoned with before unification can be accomplished between us and the Presbyterians, is the impossibility that we should, for the sake of a precarious external unity, betray one article of that Faith which Christ committed to His Church to the end of days. Finally, Prof. Shields asks us to recognize the mission and ecclesiastical claims of modern Protestant denominations. This is absolutely out of question. That these bodies contain baptized members of the Catholic Church is of course true, but that the bodies with which they have associated themselves are true ecclesiastical bodies, we cannot admit. They are of human origin and organization; and if unification took place between them they would still differ in kind from the Church, which is a living organism, having a unique nature and structure, of divine origin and perpetual unchangeableness. The only bodies which can be regarded or treated as organized units of ecclesiastical polity, are Catholic Communions which agree in structural type with each other, and with the Catholic Church in general. If Christian unity is to be attained, it must be by the disintegration of every humanly organized body of Christians making ecclesiastical claims, and the return of their individual members to the historic Communions of the Catholic Church.

These considerations are not to be treated as *views*, capable of adjustment or compromise. They represent conditions of the problem of unity which may be obscured at times, but which cannot be violated by Churchmen without treason to the great Head of the Church. We give them, not because we fail to sympathize with the craving for unity exhibited by some of our separated brethren, but because we are sure that the plans which they propose are futile, and will but delay the consummation of unity. What is needed is not *scheming* for unity; but, along with the growth of charity, a more frank facing of vital issues and a triumph of the original and unchangeable Faith and Order of Christ's Church. Nothing else will secure unity.

"Why We Keep Sunday" is a pamphlet of 44 pages in covers, well made and well written, on a subject concerning which every Churchman should be informed. The author, the Rev. Andrew Gray, D. D., is well known to our readers and to Churchmen in England, as a writer on ecclesiastical and antiquarian lines, and prominent as a promoter of Egyptian exploration. The pamphlet is supplied, postpaid, for 10 cents. Address the author, No. 3, Haynes Park, Boston.

Magazines and Reviews

The Literary News is an eclectic monthly review of current literature, and in these days of the endless "making of books" almost a necessity, if one would keep pace with the thought of the day. The May number contains a thoughtful editorial article on "The Beginning of the End," wherein the writer raises a manly protest against "the subtle moral poison which Mr. Wilde and his followers have helped to inject into our literature and art." The contents of the leading American magazines are classified under various heads, a helpful feature, thus enabling a hurried specialist to find his elected material without turning over all the periodicals on his own account. The book reviews are both fair and intelligent, and are brightened by many selected illustrations.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

A. C. McCLURG & Co., Chicago

Government and Co. Limited. An Examination of the Tendencies of Privilege in the United States. By Horatio W. Seymour. 75c.

A. S. BARNES & Co.

Crowns. Illustrated by Blanche McManus.

UNIVERSALIST PUB. HOUSE, Boston

Manuals of Faith and Duty. The Saviour of the World. By Charles Ellwood Nash, D.D. 25c.

FREDERICK A. STOKES Co.

The Grasshoppers. By Mrs. Andrew Dean. Illustrated by Walter B. Russell. $1.

A Question of Color. By F. C. Philips. 50c.

LEE & SHEPARD, Boston

Doctor Gray's Quest. By Francis H. Underwood, LL.D. $1.75.

The Story of Patriot's Day. Lexington & Concord, April 19, 1775. With Poems. By Geo. J. Varney. 60c.

Little Prudy's Children. Jimmy Boy. By Sophie May. 75c.

E. B. TREAT

Thoughts for the Occasion. Anniversary and Religious. Compiled by Franklin Noble, D.D. $1.75.

D. APPLETON & Co.

Familiar Flowers of Field and Garden. Described and Illustrated by F. Schuyler Matthews. With over Two Hundred Drawings. $1.75.

PAMPHLETS

Year Book of the Y. M. C. A. of North America. 1895. International Committee, New York. 50c.

Foreign Mail. May, 1895. Vol. II. No. 2.

International Committee of Y. M. C. A., New York.

The Church's Duty in Relation to the Sacredness of Property. By the Rev. W. Cunningham, D.D., LL.D. The Church Social Union, Cambridge, Mass.

The Household

An Adaptation of Psalm XXIII

BY B. C.

The Lord my loving Shepherd is,
No want or fear can trouble me;
In meadows green He makes me feed,
By waters still He comforts me.

He will convert my erring soul,
In righteous paths will lead me on;
Yea, though I walk through vale of death,
O'er it's dark road He, too, has gone.

My enemies he will destroy;
My cup with ceaseless joys o'erfill;
My head anoint with heavenly oil,
And shelter me from every ill.

O, loving kindness, passing thought!
O mercy, blessing all my day!
Mine ever be Thy perfect will,
Thy law direct my endless way.

Dorothy's Legacy

A STORY FOR GIRLS

BY A. E. SMITH

It was a bright, beautiful day in October. The deep blue of the sky was softened by a light mist, and the balmy wind laden with fragrance coming over from the woods, made Dorothy Pelham feel like taking long draughts of the summer glory so soon to depart.

The girl of sixteen, to whom I introduce my readers, loved all that was beautiful in nature. Her little room, under the eaves of the old weather beaten house, was choicely decorated; not by the upholsterer's skill, but with all the treasures of wood and hills; dainty ferns, whose every variety she knew and loved; bunches of feathery clematis, bouquets of golden-rod and wreaths of scarlet leaves and berries.

Perhaps some of my girl readers will know something of this girl's heart as she sat on the doorstep, her eyes bent resolutely on her work, trying to force back the rebellious tears that would gather in her eyes, restraining the sharp words that rose to her lips. It was Saturday, and all the week she had looked forward to an afternoon in her beloved woods. She knew just how beautiful they were this October day; the ground softly covered with its gorgeous autumnal raiment; the birds, her companions of all summer, singing so plaintively, as if they were trying to bid her good-by, and the timid squirrels darting hither and thither gathering their supply of winter food. It was such a good place to rest, too, out of the sound of Aunt Patience's loom, and the sharper sound of Aunt Patience's voice. Dorothy had so much to think over that day, and she longed to be alone with her friends, the birds, and the waning, rustling leaves, they seemed to have a language of their own that always soothed her best when she was thinking hard things of Aunt Patience. Dorothy was certainly thinking hard things then, as she commenced sewing across the long seam, her afternoon's task.

The day before, Mary Grey, the lawyer's daughter, and Dorothy's most intimate friend, told her it was decided that she should go to a seminary in a distant part of the State, the following winter, and "O Dolly!" Mary cried, "I told father how crazy you were to go, and he said Miss Martin, the preceptress, had written to see if he could find a young girl competent to take charge of a class of small girls, and who would teach for her own board and tuition. Wasn't it good of father," Mary rattled on in her impulsive way, "to say, 'My dear, I should think your little friend would fill that place exactly.'" So Dorothy had rushed home, to pour the story, it must be confessed in an incoherent fashion, into Miss Patience Pelham's ear, never checking the torrent of words till she had finished with: "O auntie. I may go? it would do me so much good, and my expenses would be nothing." Alas for the castles built on that breathless walk home! alas for the girlish heart filled with such lofty aspirations! One glance at Miss Pelham's unsympathizing face prepared Dorothy for the disappointment in store for her.

"Where's your clothes comin' from, I'd like to know?" Miss Pelham said. "I guess you wouldn't be willin' to go among all them fine girls in your old black alpaca. I thought you would come down a little when you thought of that," she added, as the tears filled the pleading eyes before her; but after a moment's struggle, Dorothy replied:

"Oh, Aunt Patience, I don't believe I would mind the old dress one bit, I could"—but her aunt interrupted, in a sharper voice than before:

"You needn't say another word about it, you can't go, and that's the end of it; how could I stay here all winter alone, with nobody to wait on me when my rheumatism comes on, as it always does when snow flies, and you a grown woman almost, not earning a cent either. You ought to be thankful for the chance you have got of teachin' the village school this winter, but gaddin' around with that Grey girl always put high falutin' notions in your head; some folks never can be satisfied, your ma wan't before ye, and I don't know as it's any wonder you ain't either."

This was Dorothy's trouble that she wanted to think over, and she knew she could do it better up in the woods back of the house, curled down on a seat formed by the gnarled roots of her favorite old tree. After the Saturday's work was finished, she had been trying to summon the courage to ask Aunt Patience if she might go for a walk, when the matter was settled by her aunt's saying in her decisive voice: "You had better get out one of them sheets, and sew it up, and stop thinkin' of gaddin' off to that seminary," and the straight figure marched out, banging the door after her with more vigor than grace, never bestowing a backward glance on the woe-begone little face. Dorothy took her disagreeable work, and began on the long seam, trying hard to think it was all right that Mary Grey should have every good thing flowing into her life, while such a very little was denied others, struggling, as many older hearts than hers have struggled, against the doubt of there being much justice in the world. But she was young, this dear little maiden, and full of hope, and as she sat there under the shadow of the old brown roof that had sheltered her for three years, the gentle air whispered comfort, and the sunshine itself was laden with hope. The seam across that sheet seemed interminable; at last she thought of one of her original ways to get it done quickly; running up to her tiny room she brought out her little fat pincushion, then sitting on the top stair of the steep, narrow flight that led down into the living room, deftly pinned off as many spaces on the sheet as there were stairs, then sewing across the first space she removed the first pin, slipping merrily down the first stair at the same time. When she found herself on the last stair, her work of course was finished, and she was her usual bright self again.

Aunt Patience, perhaps feeling in her heart that it was a little hard for the girl, then gave her permission to run down to the village, a distance of half a mile, for some knitting yarn, bidding her stop at the post office, as it was the day for the weekly paper. Why cannot people grant favors graciously? It is hard to tell the reason why, but so it is, that some natures must always put a little sting into all their words and actions, lest they should be taken for kindnesses. So when Dorothy started, her heart lighter as she thought of the beautiful walk in the woods, through which she must pass, Aunt Patience called out: "Now don't go moonin' in them woods, and forget what you are after; I shan't expect to see you again till the work is done up to-night," emphasizing her unpleasant words by a still more unpleasant slam of the house door. Dorothy soon reached the village, made her purchases, and was on her way home again. She meant to "moon" a little, if "mooning" meant, as it probably did in Miss Pelham's vocabulary, lying at full length on the warm, soft ground, and looking up through the quivering, golden leaves, into the depths of the blue arch above, dreaming, perhaps, but, nevertheless, as I believe, expanding her soul for practical, every-day need beside. Her mind was so full of her own trouble that she had hardly felt surprise at a bulky letter she had found in the office, addressed to "Miss Patience Pelham, Bethel, Vermont." At any other time such a circumstance would have filled her with wonder, for the correspondence of that estimable lady was extremely limited.

Dorothy's rapid walk had done her good, and as she loitered a little under the overhanging branches of the trees, finding and gathering a bunch of ferns, touched to such a purity by the early frosts; answering with her fresh young voice the trill of one of her feathered friends, she made up her mind that the world was a charming place after all, Aunt Patience had been good, and she would try to repay her kindness by cheerful obedience. A few minutes later, Mary Grey, driving in her pony chaise, took Dorothy up for the rest of the way home. It was a delightful ride; the air redolent with dewy fragrance, the sun just dipping his glowing disc behind the western hills, and the crisp sound of the pony's feet on the warm, bright leaves, made a scene never to be forgotten. Dorothy often remembered its peace and beauty in the pain and regret of after years. On the way the girls talked the matter over, and Dorothy was able to say with some cheerfulness, that as Aunt Patience would be lonely without her, she would accept the Bethel school, her old alpaca would do very well for another winter, and she would save all she could, "and perhaps, Mary," here Dolly laughed in her bright way, "my ship may yet come in, and then my dream of being educated will come true."

The house in which our heroine lived with Miss Patience Pelham, was a plain, frame structure, guiltless of paint, and devoid of interest, except for the natural beauties around it; the high sloping roof was covered with moss, and the swallows built their nests every year under its eaves. This house, with its surrounding wealth of woodland, was called among the old residents of the little town of Bethel, "the Pelham homestead," at the time of which I write Miss Patience Pelham being its sole owner. In the uprightness of her moral character, her extreme neatness, and her economy of living, she was a fair type of an average New England woman. In her youth she was probably a fine-looking, energetic girl, sharp at a bargain, and much sought after by the eligible youths of the neighboring country, but when she could have been spared from her old home, she had been hard to please, and afterward, being the eldest of five children, she found herself obliged to take up the reins of government altogether, when her worn-out mother put them down. So she had stayed at the old home, developing into a plain, straight, severe-looking woman who had laid away in proud silence,

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which seemed to forbid any show of emotion, one after another of her family; the last one to go was her youngest brother, our Dorothy's father. Miss Patience's life had been hard and practical, perhaps—doubtless it was the reason why she could have no sympathy with Dorothy's longings for something better in life than had yet come to her; she—Miss Patience—never went to school after she was fourteen, why should any one else wish for anything different? As for the child's ardent love for nature, that she held in utter contempt. There was no charm to her in anything which would not bring in an honest penny; the forests in all their stately grandeur to her meant only so much good timber, and the wonderful tints of the sky at sunset, over which poor, foolish Dorothy would go into raptures, was only interesting to her practical aunt as they indicated good weather for harvesting the crops. Miss Patience still worked the old rocky farm, and rose early and toiled late to pay off the mortgage that had been put on it, in order to pay the expenses incident to sickness and death.

That night after the work was finished, Dorothy sat at the western window looking into the gathering darkness. Miss Patience, at the other side of the little round table, looked grimmer than ever, as she glanced across at the wistful face. Dorothy was a pleasant sight to look upon; slender, about medium height, a wealth of light hair, and large grey eyes in a face that might have been babyish but for the firm mouth and dimpled chin which, to an intelligent observer, showed so much reserve strength. Possibly as Miss Patience looked at the girl and thought of her near future, she too felt disposed to doubt the equal justice of things. Presently the silence, which had been unbroken save for the ticking of the old clock in the corner, came to an abrupt end with the sound of Miss Patience's voice:

"I got a letter from York State to-day," she said suddenly. Dorothy remembered the letter she had brought from the village; she gazed at the stern face before her in startled wonder. Miss Patience continued, "It was from a lawyer, and after a deal of talk, he begged leave to inform me, though I don't know why he could not have done so without so many words, that a client of his had just died, and left in his possession the sum of one thousand dollars to be paid to the heirs of Robert Pelham. As you are the only heir I ever heard of, I s'pose the money is yours; the man was one of the many who cheated your poor father out of all he had; it seems when he came to die he was sorry, as I guess a good many others will be, only it ain't always their bein' sorry does anybody any good."

During this speech, which Miss Patience delivered in short, sharp sentences, Dorothy sat immovable, her astonished eyes fixed on her aunt's face; she had really understood nothing but the words, "one thousand dollars" and "I s'pose the money is yours." "Why don't you say somethin'?" hurled at her across the table, brought the blood back to her face, and leaving her seat she came timidly around to her aunt's side.

'Aunt Patience," she said, "did you say that money was mine?"

"Didn't you hear me say so?" was the tart response.

"To do with as I like?"

"Good land, yes; you ain't of age and I s'pose I'm your lawful guardian, but there wan't no restrictions put on it, and you can do as you like for all of me."

"Then I will go to the seminary with Mary Grey," said Dorothy, and quietly, though quivering with excitement, she walked from the room, leaving Miss Patience to mutter under her breath: "It does beat all how ungrateful folks can be."

That night was a sleepless one for Dorothy. As it often happens in the fall, the weather suddenly changed, and a gentle autumn rain set in. As the girl lay in her little bed, listening to the dripping of the rain from the eaves, she thought over all the events of her short life, and murmured grateful thanks for the happiness so near her; she wondered if the dear mother in that better country knew about it, she remembered so well how, some months before she left her, that mother had clasped her closely and whispered, as if it were a prayer: "If I could only live to see my daughter a noble, cultured woman!"

Dorothy's mother was a gentle, delicate English girl, whom handsome, heedless Robert Pelham, the rover of the family, had found in a quiet little village in the west of England; her father was an English clergyman, and under his influence and teaching, she had grown up studious and refined. Robert wooed and won her, and brought her over the sea to his old home in New England. Her father, who was old, lived but a short time after she left him, so when after a brief wedded life her husband, too, died, she was alone and penniless, her only legacy, baby Dorothy. She supported herself and daintily clothed her little daughter, until the child was thirteen years old, then, worn with constant teaching and care, her delicate constitution gave way and she became an easy victim to consumption. Dorothy had been taken home by Miss Patience, and the change had been a rude transplanting for the sensitive child.

The next morning when she ran quickly down stairs, dreading, but expecting, a reproof for being late, she was astonished to find no fire, no preparations for breakfast; hurrying into her aunt's room, she discovered Miss Patience lying on the floor, evidently where she had fallen while dressing. It was the work of a few minutes to send one of the neighbor's boys, who assisted in the work about the farm, after the doctor, bidding him stop on the way for his mother. Then she tried by all the simple means in her power to restore life to the inanimate form; her efforts, however, were unavailing, and for days they watched and waited for entire consciousness; in the meantime, good Mrs. Bright stayed with Dorothy, and the child, too much stunned by the sudden catastrophe to realize all it might mean to her, tried her best to fill Miss Patience's place about the house. At last the patient began to rally, and after weeks of careful nursing, was able to sit in her chair all day, but old Dr. Miller said there was no hope that she would ever walk. Before this, Dorothy had given up all hope of school for that winter, but she whispered to herself: "I will be patient, Aunt Patience surely will get better, and the money will wait."

So the autumn, with its glories of wood and vale, faded into a severe New England winter, and that, in turn, melted into a joyful spring, but it brought no evident change in the condition of the sick woman; she would sit in her comfortable chair by her favorite window, not suffering much, and, true to her nature, saying little, but always following Dorothy with a wistful look that went straight to the girl's warm heart. That patient, motionless figure was so unlike the Aunt Patience of old, sour of aspect, and sharp of tongue; and through all those months, when hope had been slowly dying in her heart, there had been dawning upon Dorothy a new and blessed experience. She had been learning the lesson taught only by self-denial and sacrifice, that one's life may be happy even though one puts out of it all that seems beautiful. Still, for years, she clung to the hope that a change for the better would come; her money was lying safely in the

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bank, surely that was the key that would finally unlock success. Five years passed away, then, by the advice of friends, Dorothy sent to Boston for an eminent physician. He came, examined Miss Pelham, said she never would be any better, but as her brain was gradually weakening while her vitality remained good, she would probably live to a good old age. Then he took one hundred dollars from her scanty store, and went away, leaving Dorothy to make her final sacrifice.

Mrs. Bright, still her good friend and neighbor, often came in to relieve Dorothy of her constant care. One day, when it was again October, Dorothy asked her to stay with Miss Patience for awhile, saying she must see Lawyer Grey on business.

"Of course I'll stay, child," the good woman replied; "and you needn't hurry home, either, you look as if you needed a bit of fresh air to put some heart in ye."

So the girl went out, and under those gorgeous, rustling branches, where in years gone by she had dreamed of joy and success, lying on the friendly moss, her face buried in her arms, she fought the battle of her life. While dimly wondering if it could be any fault of her own that she had made shipwreck of all that had once seemed worth living for, she prayed earnestly that the Divine Father, in whose care her dying mother had left her, would give her strength for this hard duty. When at last she walked into Mr. Grey's office, it was to tell him calmly that Miss Pelham's savings being nearly gone, and the mortgage on the old farm due, she would be so grateful to him if he could sell it. She had a little money in the bank of which he knew, and her idea was to buy a small house in the village where she could devote her life to the care of her aunt. The old lawyer, who had always liked his daughter's friend, and whose rugged heart was filled with admiration for the courage he dimly perceived, did his best for her; so before winter again set in, the Pelham homestead had passed into strange hands, and its mistress, with Dorothy, was snugly ensconced in a small cottage, out of debt, and with a small amount in the bank to guard against future poverty.

So my simple story of many years ago is nearly ended. Miss Pelham lived twenty years, growing daily more dependent. When like a tired child she finally closed her eyes in their last slumber, Dorothy shed tears of desolation. For the rest of her life, Miss Dorothy, as she was called, lived on at the cottage; blessed with good health, she found her time always filled, and there were none more ready than the tall, fair-haired, middle-aged woman to relieve any and every case of distress. Happily-married women said to each other: "What a pity her life should have been wasted caring for that childish old woman." Young girls looked into her sad, yet peaceful, eyes, and softly whispered: "Poor thing, they say she never had a lover." But when in the autumn of her life she too went home, those who stood by her said, that with a look in her face they had never seen before, a smile of radiant joy and satisfaction, she murmured: "It was no shipwreck, only my Father's hand guiding me over the troubled waters."

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"Hello! I expected to miss you to-day," cried Leonard. "I had to wait for Aunt Kitty to finish a letter."

"And I had to wait to wash the dishes," said Helen. "It was Mildred's turn to do them, but she began by scalding her hand, poor child, so I had to stop and finish them after I had made the beds. You know we take turns."

"My! Wish I had a brother to take turns with me!"

"Yes, but you would have to share your pleasures, too. How would you like to take turns on your trips to the city? How would you like continually to be taking your choice between some pleasure and the overwhelming blessedness of generosity? Say! How would you always like to feel you must either give up the best end of a thing or else make your brother give it up? H'm?" asked Helen, nodding her head merrily.

"Well, that would be Dobbin's choice," admitted Leonard; "but perhaps we could both go together sometimes. And a thing is always more fun when there is another fellow along. Why! What does this mean?" For, chatting carelessly along, they had, in turning a corner, come directly upon a large sign which blocked the road:

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"It evidently means that they are repairing the old red bridge that they've been talking about so long," said Helen. "But let's go on! They can't have torn it up so early in the day, and it's a mile farther around the other way."

"It'll be a mile and a half if we go clear to the bridge, and then have to go back."

"But I shan't go back if there is a single plank to cross on!" declared Helen, merrily.

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REMOVAL OF WABASH TICKET OFFICE.

The ticket office of the Wabash Railroad has been removed to 97 Adams St., Marquette Building, opposite the Post-Office.

IN EFFECT MAY 19TH.

Remember the new service on the Nickel Plate Road goes into effect May 19th. Afternoon train will leave Chicago at 1:30 P. M., arrive Cleveland 11:30 P. M., Buffalo 6 o'clock A. M; evening train will leave Chicago at 9:20 P. M., arrive Cleveland 9:50 A. M, affording business men an excellent train service to those cities. Through trains between Chicago, New York, and Boston without change. Superb Dining Cars. City Ticket Office, 111 Adams Street. Telephone main 389

IF IN SEARCH OF A NEW SENSATION,

Try the effect of a mud bath at Las Vegas Hot Springs, New Mexico Other forms of baths may be had there, all especially beneficial in rheumatic troubles and diseases of the blood. The cool, dry, tonic air of this resort is just the thing for tired nerves, and there is nothing so restful as New Mexico sunshine, especially when supplemented by such fine service as is given at the Hotel Montezuma, re-opened June 20th. This famous inn cannot be excelled anywhere in the Southwest.

Round-trip excursion tickets on sale to Las Vegas Hot Springs from principal points. Reached only over the Santa Fe Route. For illustrated pamphlet and a copy of "Land of Sunshine," address G. T. Nicholson, G. P. A., Monadnock building, Chicago.

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Few educational institutions are so widely and favorably known as the New England Conservatory of Music, in Boston. In the midst of such times as these its strength and prestige are shown by a patronage which fills the home and educational departments to overflowing. It is manifestly evident that the American people have found that the best is none too good for them, and also that the best is the cheapest in the end. To those desiring the highest and most complete musical training, this institution offers inducements second to none in the world. It has departments of Elocution and Art as well as Music, each being complete in itself and placed under the personal supervision of a principal and corps of instructors.

IMPORTANT CHANGE OF TIME.

The new service on the Nickel Plate Road goes into effect on Sunday, May 19th. Three trains will be run in each direction, leaving Chicago going East at 8:05 A. M., daily except Sunday, 1.30 and 9:20 P. M. daily. No change of cars between Chicago and New York in either direction. Also through sleepers between Chicago and Boston. Superb Dining Cars are a feature of the new service. Rates always the lowest. City Ticket office, 111 Adams Street. Telephone main 389.

TOO MUCH CALOMEL.

JANUARY 26, 1894.

THE DR. J. H. MCLEAN MED. CO.,
St. Louis, Mo.

Gentlemen: Some years ago I was obliged to take a large amount of calomel and blue mass which salivated me. I lost all my teeth, and was sick for a long time. One of our best doctors was treating me, but I grew steadily weaker every day. A friend advised me to drop the doctor and take Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. I am thankful I did, as it saved my life. I always recommend it among my neighbors. TENNESSEE IRBY,
Stafford, Mo.

CLARK'S TOURS.

There is an unusually large rush to Europe this summer, and Clark's new Tourist Agency (an American institution) is doing a very large business. A large party sails on the Aurania, July 4, as well as on the Berlin, June 26 (specially chartered by Clark), and on the City of Rome. Mr. Harris, United States Commissioner of Education, is a member of Clark's excursion on the City of Rome, as well as United States Congressman Hill, of Connecticut, and many other prominent people. For full particulars relative to tours, etc., address Clark's Tourist Agency, 111 Broadway, New York.

the other road, so you won't be tempted to run too great a risk," said Leonard.

"H'm!" sniffed Helen, "if I'm not afraid, you needn't be a coward for me! Come on!"

The voice was imperative, and the tone scornful. Leonard knew it would be wiser to obey the warning on the sign-board, but Helen's scorn provoked him to walk on with her.

"There!" cried the girl, when they came in sight of the old red bridge. "There are the men at work on the bridge. And see! There are planks all the way across!"

"Shore now, Missy, them planks ain't nothin' but rotten lining," said the foreman. "I wouldn't warrant 'em to bear up under a cat.'

Helen went up and tried the end plank boldly with a determined little foot.

"Shore, Missy, they mayn't be that strong all the way across," said the man, dropping his iron and coming toward her. "Ye'd best not try another."

For answer Helen gave a bright little laugh, and, slipping away from all detaining hands, sprang from board to board as lightly as a sunbeam, until she stood on the firm ground at the south end of the bridge. Then she turned, and laughed again at their frightened faces.

"Now, Leonard, show your courage."

"No, no!" cried the men, hastening to prevent, by force, if need be, this foolhardy attempt. "The lad weighs fifty pounds more. He shall not try it!"

"But the boards did not even bend or crack," said Helen. "They are as firm as they were last week when the tons of hay came over—only the top plank off. Come on, Leonard, or you will be late for school; and I shall tell them all it was because you were such a 'fraid cat.' Come on!"

"If ye step one fut on that bridge, I wash me hands of all consequence," said the foreman.

"Come on," laughed Helen, "if you are not a coward."

Leonard set his lips firmly. A dare is one of the greatest temptations a boy can meet. The boy who can be brave and strong enough to resist a dare is safe in all manner of temptations. Evil can scarcely reach one clothed with the invulnerable mail of courage to appear a coward for wisdom's sake.

"Shall I come half way to help you?" laughed the taunting voice.

"No!" shouted Leonard. "I will not run such a risk for the mere nonsense of showing my nerve. I should be ashamed to do it. I will not come one step"

"Yes, you will!" cried Helen, piqued now to show the strength of her influence over him. "Come, little boy!" she laughed, teasingly, as she tripped lightly back over the blackened boards. "Come to school with—"

A crack! a crash! and a scream of terror! The next instant Helen was hanging by her dress and one arm to the beam just below; where a treacherous board had broken and let her through. She tried to secure her balance and climb back, but the catching of her dress, which saved her from being plunged into the swift-flowing river below, now held her so securely that she was helpless.

"Arrah! arrah!" cried the men, wringing their hands in dismay. "Run for a ladder! It'll never do for any man to venture on them rotten boards, where even that light creatur' couldn't go. Run for a ladder, or a boat!"

"She'll drop afore ye could get either," muttered another, peering over at Helen's ashen face

"Give me that rope," cried Leonard, with unflinching eyes.

One of the men handed it up automatically. To obey such a spirit was instinctive.

"Shore, ye mustn't go a step onter the bridge, or we'll hev two o'ye in the fix," whispered the foreman, hoarsely.

"Hold this end! Strong now! Pass it around that tree!" commanded Leonard; and without a moment's hesitation, he began to creep cautiously over the skeleton bridge. The men held their breath to watch the brave lad. Once, twice, a board cracked and almost gave way; but Leonard quickly drew his weight back, and advanced from another direction. When he reached Helen, she was too exhausted to help herself; but, by the aid of the rope, they managed at last to draw her back to the safe, firm earth once more. Then how the men cheered! And how proudly they shook hands with the brave young hero!

"Shore, ye've did a big thing ter risk yer own life ter save hers, after all her tauntin'," said one of the men, bluntly, but with honest feeling; "but me lad, the bravest thing ye did was to refuse to run the risk for a mere stump! I wish I had a boy o' me own wid your spirit."

One of the men had hastened to the nearest barn for a horse and carriage, and poor Helen was taken home as tenderly and with as little rebuke as if the accident had not been caused wholly by her own folly.

It was over a week before her strained nerves would admit of her seeing anyone. Then she called for Leonard.

"I can't ever tell you how sorry I am that I was such a little goose as to tempt you by calling you a coward," she said.

"Oh, that was all right. I suppose I really was one," laughed Leonard; "for I nearly fainted from terror the moment I touched the ground with you. If the men hadn't cheered loud enough to scare my senses back again just then, I should certainly have collapsed."

"You saved my life," said Helen, "but you would have saved it so much more easily if I had only heeded your warning. But, Leonard, honestly, I didn't think you a coward for a single minute. I admired you most of all when I was the most scornful; for a boy who can resist a dare to show his courage—and from a girl too—is a real hero, and I knew it."—*H. L. Jerome, in the Advance.*

A CORRESPONDENT of an English paper says:—"I overheard the following dialogue myself not long since at a country church in Middlesex, after publication of banns.

Two servants in livery discussing the above:—

A —"What was that about being 'respectfully joined?'"

B.—"I didn't 'ear nothing of the sort!"

A —"I say 'e said they was to be 'respectfully' joined together."

B.—"No, 'e said 'respectably.' That means being married *at church!*"

FROM LOS ANGELES.—"Never stop your paper that you send to me. I send it to a poor family, and then it goes to a Church reading room. I wish we had a few more such papers in the country."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

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We have a job lot of these books to be sold within sixty days, and will send them postage paid for 25 cts. each. **CENTRAL SUPPLY CO., Chicago.**

Useful Suggestions

"Sitting upon the spine" is one of the most common abuses of the body, and productive of more discomfort and disease than any other one cause. While rest is desirable, and the effort to secure it is a perfectly natural one, few appear to understand the proper method of attaining it. It is very tiresome to sit upright, with no support for the back, upon a three-legged stool for instance; but a great mistake is made in supposing that this support is needed for the shoulders. In a sitting position the weight of the body should rest upon the lower end of the spine. If one sits upon the edge or centre of a seat, with the shoulders pressed against the back of it, the only part of the body really supported is the head. The entire bulk of the body has no point of support whatever; the weight is thrown upon the backbone. As the backbone, or spine, is flexible, it is possible to "sit upon it," by stretching the ligaments which connect the vertebræ. This posture, a curve of the back from the shoulders to the end of the spine, causes an unnatural and injurious strain. The chest sinks, the lungs are cramped by this compression of the chest, every organ, and consequently every function of the body, is more or less disturbed. The struggle and friction with which, under these circumstances, their work is carried on, result in irritation and consequent disease. The stronger the general constitution, and the sounder the general health, the longer can this physical disturbance be kept up without unpleasant effects; but they are as sure to follow as the night is sure to follow the day. A proper sitting position requires that the spine should be kept straight, and that the support needed for the upper part of the body shall be felt in the right place. Therefore, sit as far back as possible in the chair, so that the lower end of the spine shall be braced against the back of the seat. If this back is straight, the shoulders will also rest against it; if not, they will have no point of support, and it will be found that they do not need it. This position makes no strain upon the ligaments of the spine. It allows a proper position of the shoulders, consequently of the chest, consequently of the lungs, stomach, and every other organ of the body. Their work is carried on naturally and comfortably, as is also the circulation of the blood, which in a wrong sitting position is seriously interfered with. With the feet resting squarely upon the floor, the hands resting easily upon the lap, perfect equilibrium, and consequently perfect rest of the body, is secured. There is no strain upon any part of the body; no muscle or organ is required to do more than its legitimate amount of work. The arms should never be folded; for this position not only causes a strain upon the spine, and all the other evils already referred to, but, in addition, places the weight of the arms upon the stomach and diaphragm, thereby increasing the labor of digestion and respiration. Placing the hands behind the back, or folding the arms behind the back, if possible, is a good attitude to take occasionally, giving, as it does, the fullest expansion to the whole upper part of the body.—*Ladies' Home Journal.*

CLEANING WINDOWS.—If windows were dusted and wiped over every morning when rooms are dusted, they would not require cleaning half so often as they do. The dust and dirt which they acquire inside are double the amount they contract on the outside; and this is especially the case where gas is burnt, as well as coal. No soap should be used in washing windows, nor indeed, is soap a good adjunct in washing any kind of glass. The only thing to make it look polished and bright is clean cold water. Some people have a strong prejudice in favor of very hot water, and with a little lump of ammonia in it. Others like some Californian borax; while some put in a lump of washing soda to soften the water. The use of the ammonia is said to give the glass a polish.

DO YOU FEEL IRRITABLE?

TAKE HORSFORD'S ACID PHOSPHATE.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

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IN NERVOUS DYSPEPSIA.

Wm. O. Baskerville, M. D., *Oxford, N. C., Member of N. C. Medical Society, writes under date of October 3, 1893, as follows:*

"About August or September of 1891, I was very much troubled with torpidity of the liver and disorder of the digestive organs; later in the fall and winter I found that my urine was laden with uric acid, and I was **a victim of Nervous Prostration and Nervous Dyspepsia.** I tried the most approved remedies for such ailments, and consulted several of the most noted physicians of our country. Failing to obtain any relief, I determined to visit the Buffalo Lithia Springs of Virginia, where I spent a period of six weeks during the summer of 1892. I was entirely restored to health; my nervous symptoms all disappeared, and my general health was rapidly restored to its normal condition. Since that time my health has continued as good as at any period of my life. **As a tonic, anti-dyspeptic and restorative, the BUFFALO LITHIA WATER is without a peer."**

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This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

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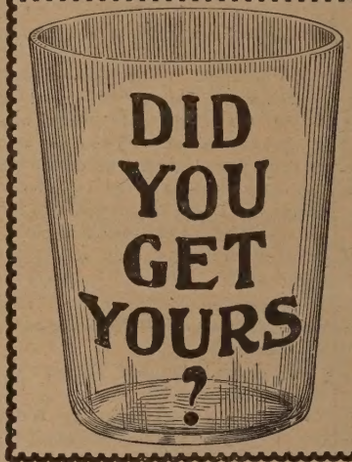

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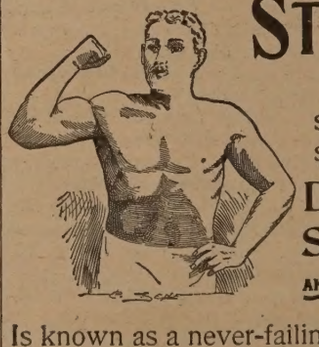

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